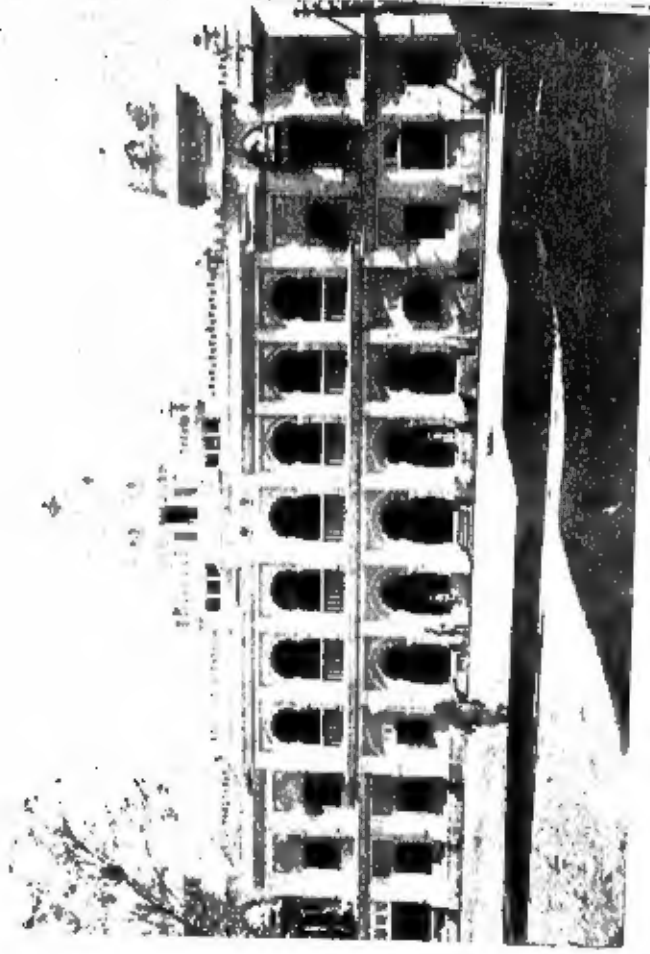


GOVERNMENT OF INDIA
DEPARTMENT OF ARCHAEOLOGY
CENTRAL ARCHAEOLOGICAL
LIBRARY

CLASS _____

CALL No. 294.5 DES.

D.G.A. 79.

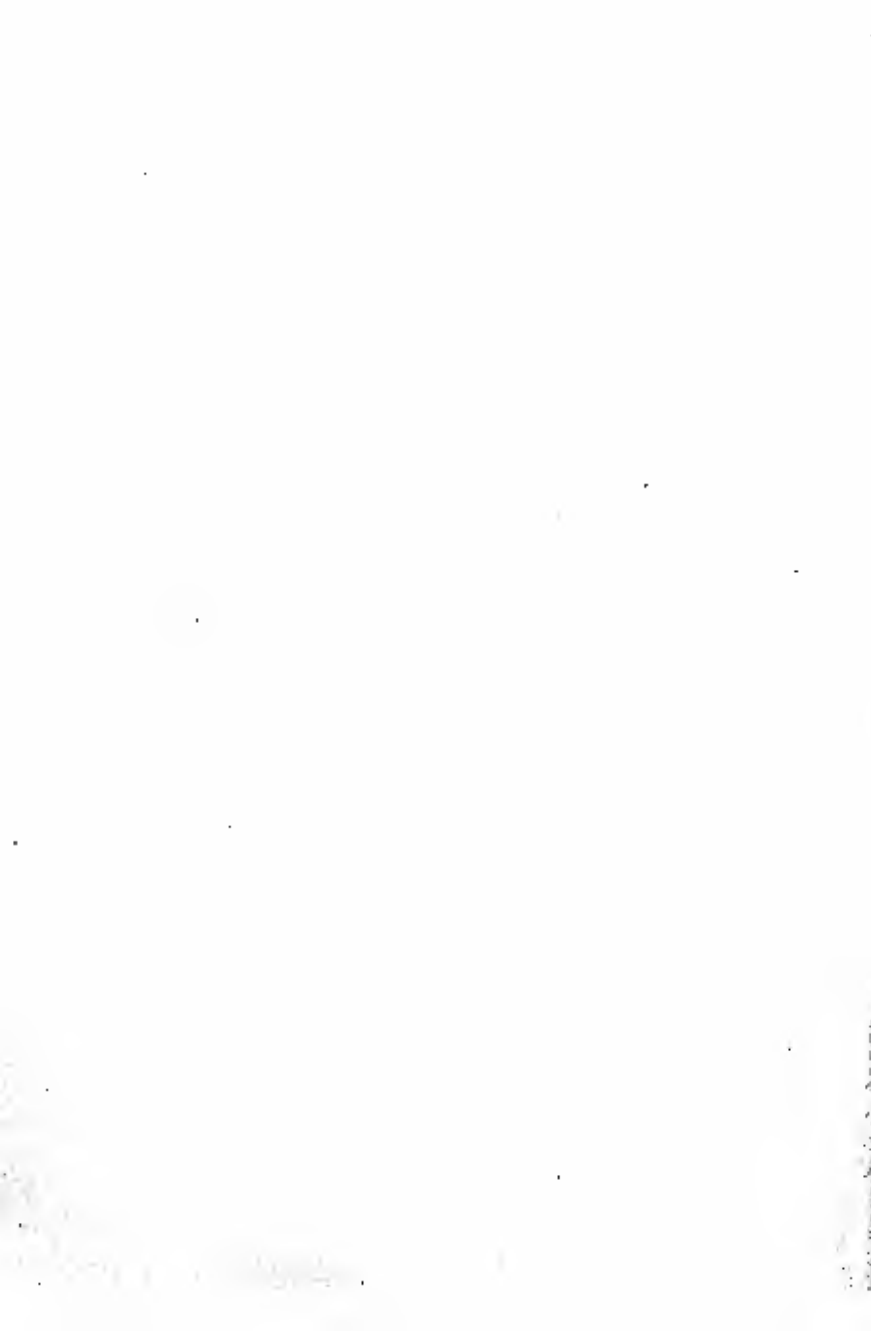


Sri Brahmatantra Parakelashwami Muti, Mysore

THE ORIGIN AND GROWTH

OF

ŚRĪ BRAHMATANTRA PARAKĀLA MUTT



A 24
10879

The Origin and Growth
OF
Śrī Brahmatantra Parakāla Mutt

7352 BY
N. DESIKACHĀRYA, B.A.

294.55

Des

CENTRAL ARCHAEOLOGICAL
LIBRARY NEW DELHI

Acc. No. 1263

Date. 15-11-49

Call No. 294.5/Des

THE BANGALORE PRESS
MYSORE ROAD, BANGALORE CITY
1949

CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No. 7352...
Date..... 22.8.56...
Call No. 294.55/.D.63...

All Rights Reserved

श्रीः



या वाण्या यतिराजराजवशाया चक्रेऽर्चिता या चिरात्
प्राचार्यैर्निगमास्तदेशिकमणिध्रीमहत्तन्त्रादिर्मः ।
याध्यासे परकालसंयमिवरास्थानीमिदानीमपि
श्रेयः संविद्भ्यान् सन्वयमुत्सी सैवा परा देवता ॥
विष्णुऋषिहासयनस्वरूपं विज्ञानविश्राणनमद्दीक्षम् ।
दद्यान्निधिं देहभूतां शरण्यं देवं हयग्रविमहं प्रपद्ये ॥

PREFACE

IN response to the request of a large number of the younger generation amongst those who have constituted the bulk of the sishtyas of the Mutt, I have written this brief sketch of the origin and growth of Śrī Brahmatantra Parakāla Swāmi's Mutt at Mysore. It should have been very properly commenced with the history of Śrī Vedāntha Desika, the Great Teacher, Poet, Saint and Philosopher. But that history has been widely known to the bulk of the Śrīvaishnavas of the South. I have therefore begun with Śrī Periya Brahmatantra Swatantra Swāmi, the immediate Sanyāsi successor of Śrī Nigamāntha Mahā Desika, who had the good fortune to receive the gift of the image of Śrī Lakshmi-Hayagrīva, worshipped in the Mutt. This humble work of mine is based upon (1) a study of the 'Guruparamparā-Prabhāvam' (a very much condensed work from that of the 3rd Brahmatantra Swatantra) published under the aegis of Śrī Krishna Brahmatantra Swatantra Parakāla Swāmi; (2) tradition handed down from centuries, preserved by the families counting themselves as the disciples of the Mutt from amongst whom the Swāmis presiding over the Mutt have been chosen; (3) a study of some of the works like the "Parakāla Guru Vijaya" and "Uttara Parakāla Guru Vijaya" relating to the Swāmis; (4) some inscriptions and important

documents, sannads, etc., available in the Mutt. For the last, I am very grateful to Śrī Mukhāmi Narasimha Rāghavāchāriar, Mahāvidwān, who has allowed me access to them, by command of His Holiness the present Parakāla Swāmi.

I must remind my fellow-disciples, the readers, that they owe an incalculable debt of gratitude to the illustrious occupants of the great, universally revered, Royal Throne of Mysore, to whose continuous and unstinting and devoted patronage, the Mutt owes its eminent position and usefulness to the world at large. The disciples' unalloyed devotion and loyalty is due to the Rulers of this great Kingdom, which has played the most distinguished part in the preservation of the glorious culture of this beloved ancient land, once threatened with total destruction. I place this little work as a humble offering at the sacred lotus feet of "Śrī Lakshmi Hayavadana Divya Pādukā Sevaka Śrīmad Abhinava Ranganātha Brahmatantra Parakāla Mahā Desikar with the profoundest pranāmams. If the work will help the present and coming generations to cherish loyal devotion on their part to the institution and enable them to regulate their conduct, character and aspirations,—for the fulfilment of their souls—consistently with the ideals placed before them by the Swāmis and the Mysore Rulers, their Royal Sishyas, in the midst of the distractions to which mankind is subjected by the onrush of the modern ideas of "Civilisation", I shall consider myself as having been richly rewarded.

The author takes this opportunity to record his deep indebtedness to Sri. A. S. Rāmanātha Ayyar, B.A., Madras, for his most valuable contribution in the *Epigraphia Indica* [Part VII, Vol. XXV, July 1940, pp. 318-26] entitled "Conjeevaram Inscription of Brahmatantra Swatantra Jeeyar, Śaka 1282". The learned article serves a memorable supplement to the "Guruparamparā-Prabhāvam" as regards the origins of the Muti and the contributions made to its usefulness by that sage.

I take this opportunity to express my grateful thanks to Sri. V. V. Srinivāsa Aiyangar Swāmi for having kindly written a Foreword to this humble work.

My warmest thanks are due to my friend, Sri. Chakravarthi Rāmānuja Iyengar, M.A., L.T., for his valuable suggestions, and to Sri. G. Srinivāsa Rao, Superintendent, Bangalore Press, for its neat get-up.

My grateful thanks are also due to the eminent scholar, Sri. C. K. Venkata Rāmāya, M.A., for kindly rendering the "Foreword" into Kannada, in his inimitable style.

<p>MYSORE, } 21st April 1949. }</p>	<p>N. DESIKACHARYA, Retired Lecturer in History and Āsthāna Vidwān.</p>
---	---

FOREWORD

AT long last this brochure which might have been presented to the public a long time ago has now been prepared and published. His Holiness the present occupant of the pontifical throne, Sri Haya-grīva Divya Pādukā Sevaka Srīmad Abhinava Ranganātha Brahmatantra Parakālaswāmi of Sri Parakāla Mutt, Mysore, we may be sure, inspired and ordered a compilation of a record of the origin and history of the Mutt from all available sources. On my own behalf and on behalf of hundreds of thousands of devotees, I take this occasion to lay before His Holiness our profound sense of gratitude and gratification for this publication.

From all we are able to see and ascertain, Sri Parakāla Mutt, with its headquarters at present in the city of Mysore, is undoubtedly the first Vaishnavite Mutt in South India. Many things and institutions in the world have had only a small, if not, insignificant, beginning. But the record here published to the world shows clearly that the Great Parakāla Mutt had a great and glorious beginning in the mandate of Sri Devarāja Swāmi of Kāñchi followed up by a stone inscription regarding the event.

Asceticism has been constituted into an Āshrama in the map of human life according to our ancient scriptures. I wonder if any other map of life in

any other country or religion has anything at once so natural, so beautiful, so ideal as that Āshrama. The donning of orange robes in due course according to this plan is the symbol and solemn dedication of the evening of life to the service of God and man. Even in these degenerate days when everything ancient seems to be in danger of being treated with ridicule, it is a matter for no small consolation that to-day we find so many great souls and spiritual leaders who have espoused that Āshrama are endeavouring each in his own manner and measure to promote ancient learning and spiritual revival. It is true that Sri Vedānta Desika did not himself enter that Āshrama. There can be no doubt that the choice was a deliberate decision on his part. But at the same time there is no doubt whatsoever that he held that Āshrama itself in the highest esteem if only from the use of such expressions as "YATI-RAJA", "YATICAKRAVARTI", "YATISARVABHAUMA". It is also most appropriate and fraught with great significance that the origins of modern Srīvaishnavism are to be traced to the identical source.

Though we have not had any accurate account of the origin of such institutions as Mutts, there can be little doubt about their nature and purpose. They have always found their source in the magnetic and dynamic spiritual personalities of some great saint. The establishment of Mutts merely represents to us the hankering of the human mind to perpetuate and propagate whatever is for the good. While it is also true that most human institutions have tended

as if by some irresistible law to deteriorate and degenerate, the Vaishnavite Mutts in South India such as Sri Parakāla Mutt and Sri Ahobila Mutt have proved and established a vitality and strength sufficient to overcome any such tendencies. To-day we are proud of all our Mutts and also of those who adorn them as their heads.

Such Mutts are real corporations also. They may be described too as seminaries. They may be defined in terms of Gurukula. They are in essence also moving Universities for the spread of learning, secular and spiritual. They are also capable of being regarded as being great spiritual streams, taking their origin on some sacred peak and receiving during their course many tributaries making more and more for the breadth, depth and beauty of the great river. That is what Sri Parakāla Mutt has been demonstrated to be, *albeit* in these few pages of mere recorded facts.

It is a matter for infinite pride and satisfaction that this Mutt has been traced historically and directly to Sri Vedānta Desika and through him to Bhagavad Rāmānuja, not to go any further. It is a matter for even more importance and interest that the great founder of this Mutt was the direct disciple of Sri Vedānta Desika and was, beyond all questions, his spiritual son. If Sri Vedānta Desika attained the title and distinction of "Sarva Tantra Swatantra", this great disciple was claimed and acclaimed as "BRAHMATANTRA SWATANTRA" even by his own Āchārya. More than all, the deity of Sri Lakshmi-

Hayagrīva worshipped daily even to-day at the Mutt at Mysore was the very Mūrti whom Śrī Desika cherished and worshipped during his life even as, we are told, by Śrī Bhagavad Rāmānuja himself before him. This is forsooth the truest kind of hierarchy.

While reading the brief accounts of one great saint after another who have during all these centuries sat on this pontifical throne, one cannot help putting to himself the question whether the world has ever witnessed such a wonderful apostolic succession. If indeed, the good fortune had been given to all the great and saintly souls to worship each in succession that very Hayagrīva-Mūrti which was worshipped centuries ago by the forbears of Śrīvaiṣṇavism, what of the unique characteristic and, if I may add, good fortune of the Deity itself to have come to be so highly and devotedly worshipped by such a distinguished line of great saints.

Even in these days of rank materialism, there are still thousands of true and sincere Hindus who are found to cherish in their heart of hearts the ancient ideals of life and learning. To all of them the sight of this record of valuable and great contributions to Śrīvaiṣṇavism made successively by the occupants of the Gādi in this Mutt, is a record of which any human institution may well be proud. If one thing in this booklet strikes the reader more than any other, it is the intensive effort made by so many of the Swāmis to travel all over the country with the Gods of their worship and their spiritual

fire and light, carrying as it were to the doorway of every devotee all the benefits and blessings of Sṛvaiṣṇavaitic faith and philosophy. Times are changing, and indeed very fast. To-day and perhaps more than ever before, the need for such administration and propaganda is absolutely necessary. Will our present Swāmi not take into His gracious consideration at least the example so gloriously set by so many distinguished predecessors of his? One cannot be sure whether such a desideratum has not at the present day come to be even a duty. No institution even as no man, can live and function beneficially without increasing measures of adaptation to environment. Apart from travelling through the country there are other more obvious modern methods of teaching and propaganda. What is sorely needed at the present hour is to reach the mind of the rising generation and inform their minds and stimulate their interest concerning the vast and valuable spiritual treasures in Sṛvaiṣṇavaitic religion and philosophy, to lead and guide them, to enrich their souls and secure their salvation, here and hereafter.

The author of this treatise has concluded with a glowing tribute to His Holiness the present Swāmi. I have had the pleasure and privilege of coming into contact personally with that great saint. I well remember even now an occasion when on one of my visits to him, possibly the very first, I found him surrounded on all four sides by scores of books; and I voluntarily burst out "Tad hi Tapas—Tad hi

Tapah" ("That indeed is Tapas; That indeed is Tapas") standing reminded there and then of that Upanishadic exclamation, about Svādhyāya and Pravachana—about self-study and propagation of knowledge. His Holiness has already by his ideal devotion and strenuous life taken his proper place in the respect, devotion and affection of the public. To see him worship the Gods of his Mutt, the Gods of his heart, is to stand bedazed into a realisation of what alone is ideal worship. I have been struck every time I witnessed the personal performance by him of the daily worship by an overwhelming sense that His Holiness has, by his great understanding, devotion, sincerity and realisation, made the act of worship a veritable fine art filling us with an intense appreciation of the idealistic beauty and transcendence of such worship.

Above all His Holiness seems to me to be one of the greatest economists of time and he is one of the very few I have come across who will be willing and able to render a good and satisfactory account of the twenty-four hours of each day which he believes he gets and holds in trust for the discharge of the functions connected with his great and holy office. I may also here declare my experience that whenever I have had the privilege of visiting the Mutt and worshipping there, my mind used to be irresistibly taken back to all the great saints and sages who have made the institution what it is and make me feel that somehow the spiritual personality and presence of all the great sages and saints in the

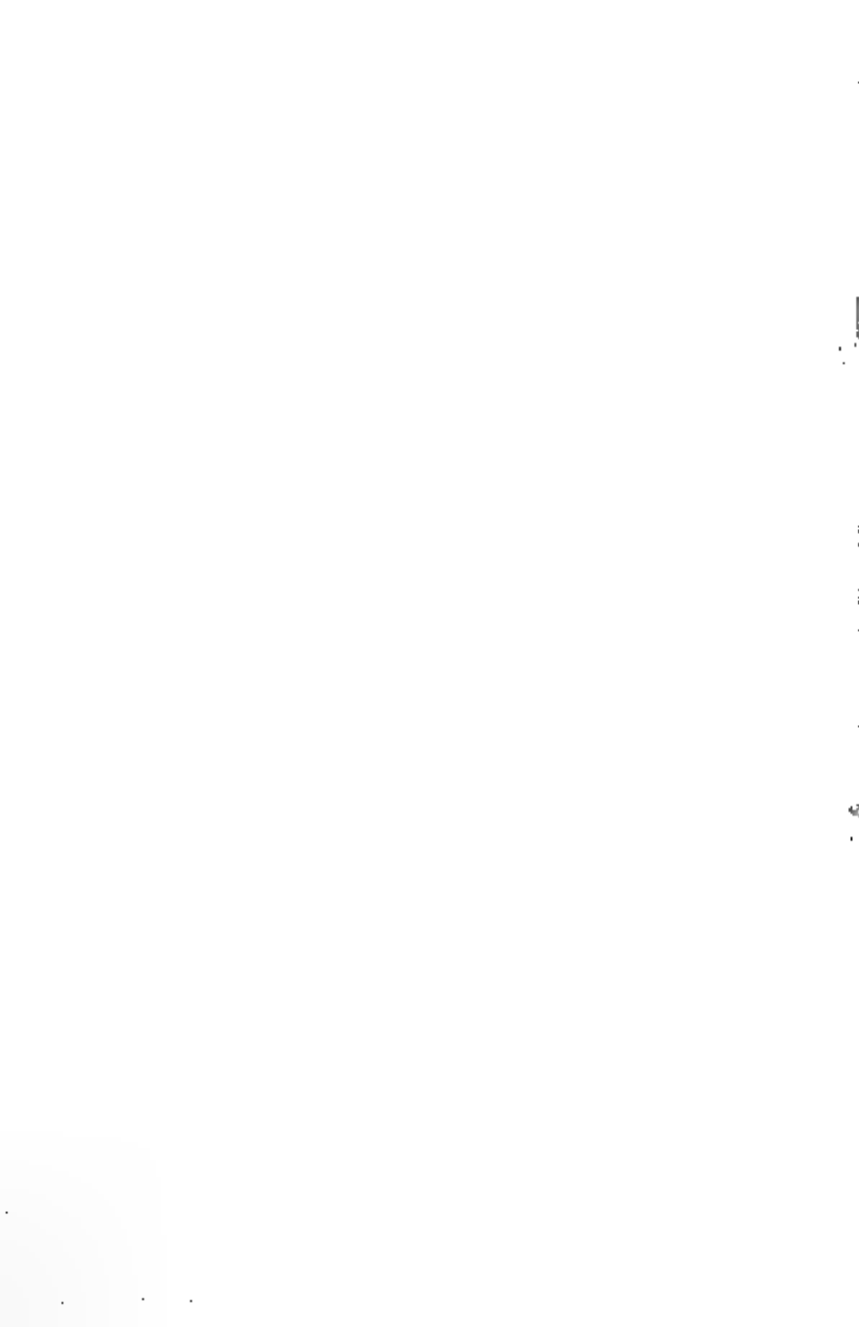
apostolic hierarchy of the Mutt is still there capable of being felt and even imbibed by those who have a responsive spirit.

Such a Mutt and such a Swāmi should be a sufficient guarantee for the advancement of Sṛi-vaishnavism in South India.

"Vani Vilas,"

*Park Town, Madras,
16th May 1948.*

V. V. SRINIVASAN.



ಮುನ್ನುಡಿ

ಬಹುಕಾಲಕ್ಕೆ ಹಿಂದೆಯೇ ಪ್ರಕಟವಾಗಬೇಕಾಗಿದ್ದ ಈ ಪುಸ್ತಕವು ಈಗ ಹೊರಬೀಳುತ್ತಿದೆ. ಮೈಸೂರು ಶ್ರೀ ಪರಕಾಲಮಠದ ಸ್ಥಾಪನೆ ಮತ್ತು ಇತಿಹಾಸದ ವಿಚಾರವಾಗಿ ದೊರೆಯತಕ್ಕ ಸಮಸ್ತ ಸಂಗತಿಗಳನ್ನೂ ಮತ್ತು ಸಾಹಿತ್ಯವನ್ನೂ ಸಂಗ್ರಹಿಸಿ ಪರಿಶೀಲಿಸಿ ನೋಡಿ ಈ ಗ್ರಂಥವನ್ನು ರಚಿಸಬೇಕೆಂದು ಶ್ರೀ ಪರಕಾಲಮಠದ ಈಗಿನ ಶ್ರೀ ಶ್ರೀಗಳವರಾದ ಶ್ರೀ ಹಯಗ್ರೀವ ಪಾದುಕಾಸೇವಕ ಅಭಿನವ ರಂಗನಾಥ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರು ಕೃಪಾಪೂರ್ವಕವಾಗಿ ಪ್ರೇರಿಸಿ ಅಜ್ಞಾಪಿಸಿದರೆಂದು ನಾವೆಲ್ಲರೂ ಖಚಿತವಾಗಿ ನಂಬಬಹುದಾಗಿದೆ. ಈ ಪರಮೋಚ್ಚ ಕಾರಕ್ಕಾಗಿ ನನ್ನ ಪರವಾಗಿಯೂ ಮತ್ತು ಇತರ ಭಕ್ತಕೋಟಿಯ ಪರವಾಗಿಯೂ ಗಾಢವಾದ ನಮ್ಮ ಕೃತಜ್ಞತೆಯನ್ನೂ, ಮಹತ್ತರವಾದ ನಮ್ಮ ಸಂತೋಷವನ್ನೂ ಶ್ರೀ ಶ್ರೀಗಳವರ ದಿವ್ಯ ಸನ್ನಿಧಿಯಲ್ಲಿ ಸಮರ್ಪಿಸಲಿಚ್ಛಿಸುತ್ತೇನೆ.

ಮೈಸೂರು ನಗರದಲ್ಲಿ ಈಗ ಶೋಭಿಸುತ್ತಿರುವ ಶ್ರೀ ಪರಕಾಲಮಠವೇ ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ ಅತ್ಯಂತ ಪುರಾತನವಾದ ವೈಷ್ಣವ ಮಠವೆಂದು, ಇದುವರೆಗೆ ನಮಗೆ ತಿಳಿದು ಬಂದಿರುವ ಸಮಸ್ತ ಸಂಗತಿಗಳಿಂದಲೂ ನಿಸ್ಸಂದೇಹವಾಗಿ ಗೊತ್ತಾಗಿದೆ. ಪ್ರಪಂಚದಲ್ಲಿ ಅನೇಕ ಸಂಸ್ಥೆಗಳು ಅಲ್ಪಾರಂಭದಿಂದ ಕ್ರಮಕ್ರಮವಾಗಿ ವೃದ್ಧಿಯಾಗಿವೆ. ಆದರೆ, ಶ್ರೀ ಪರಕಾಲಮಠದ ವಿಚಾರದಲ್ಲಿ ಮಾತ್ರ ಅಲ್ಪಾರಂಭವೆಂಬುದೇ ಇಲ್ಲದೆ, ಕಾಂಚೀ ನಗರದ ಶ್ರೀ ದೇವರಾಜಸ್ವಾಮಿಗಳ ಆಶ್ಚರ್ಯ ಮೇರೆಗೆ ಶಿಲಾಶಾಸನ ಸ್ಥಾಪನೆಯಾಗಿ ಮಹಾಸಂರಂಭವೇ ನೆರವೇರಿತು. ಶ್ರೀ ಪರಕಾಲಮಠವು ಬೃಹತ್ತರ ರೂಪದಲ್ಲೇ ಸ್ಥಾಪಿತವಾಗಿ ಪರಿಶೋಧಿಸಿದ ವಿವರವು ಈ ಗ್ರಂಥದಲ್ಲಿ ಸೂಚಿತವಾಗಿರುವ ವಿವರಗಳಿಂದ ಸ್ಪಷ್ಟವಾಗಿಯೇ ವ್ಯಕ್ತವಾಗುತ್ತದೆ.

ಭರತಖಂಡದ ಪುರಾತನ ಧರ್ಮಶಾಸ್ತ್ರಗಳ ಮೇರೆಗೆ ಜೀವನದ ನಾಲ್ಕು ಅಶ್ರಮಗಳಲ್ಲಿ ಸಂನ್ಯಾಸಾಶ್ರಮವೂ ಒಂದೆಂದು ವಿಧಾಯಕ

ವಾಗಿದೆ. ಭರತಖಂಡವನ್ನು ಬಿಟ್ಟು ಮತ್ತಾವ ದೇಶದಲ್ಲಾಗಲಿ, ಅಥವಾ ಸನಾತನ ಧರ್ಮವನ್ನು ಬಿಟ್ಟು ಮತ್ತಾವ ಧರ್ಮದಲ್ಲಾಗಲಿ, ಇಷ್ಟು ಸ್ವಾಭಾವಿಕವಾದ ಇಷ್ಟು ಬಂಧುರವಾದ ಮತ್ತು ಇಷ್ಟು ಅದರ್ಶವಾದ ಆಶ್ರಮವು ವಿಧಾಯಕವಾಗಿದೆಯೇ—ಎಂದು ಆಶ್ಚರ್ಯವಾಗುತ್ತದೆ. ಸಂನ್ಯಾಸ ಸ್ವೀಕಾರಮಾಡಿ ಕಾಷಾಯವಸ್ತ್ರವನ್ನು ಧರಿಸುವುದೆಂದರೆ, ಭಗವತ್ಪ್ರೇಮಕ್ಕೂ ಮತ್ತು ಜನಸೇವೆಗೂ ಜೀವನದ ಕೊನೆಯ ವರ್ಷಗಳನ್ನು ಮೀಸಲಾಗಿಟ್ಟು ದೀಕ್ಷೆ ತೆಗೆದುಕೊಳ್ಳುವ ಸರಿ; ಕಾಷಾಯವಸ್ತ್ರವು ಭಗವತ್ಪ್ರೇಮಕ್ಕೂ ಮತ್ತು ಜನಸೇವೆಗೂ ಲಾಂಛನಪ್ರಾಯವಾದುದು. ಈಗಿನದು, ಧರ್ಮಶ್ರದ್ಧೆಯು ಇಳಿಮುಖವಾಗಿ ಪ್ರಾಚೀನ ಸಂಪ್ರದಾಯಗಳೆಲ್ಲ ಅವಹೇಳನಕ್ಕೆ ಗುರಿಯಾಗುತ್ತಿರುವ ಕಾಲ. ಇಂತಹ ಕಾಲದಲ್ಲಿ ಕೂಡ ಅನೇಕಮಂದಿ ಮಹಾನುಭಾವರು ಸಂನ್ಯಾಸಾಶ್ರಮವನ್ನು ಸ್ವೀಕರಿಸಿ ಜನರಿಗೆ ಜ್ಞಾನೋಪದೇಶಮಾಡುತ್ತ, ತಮಗೆ ಸೂಕ್ತ ತೋರಿದ ರೀತಿಯಲ್ಲಿ ಮತ್ತು ತಮ್ಮಿಂದ ಸಾಧ್ಯವಿರುವ ಮಟ್ಟಿಗೆ ಪ್ರಾಚೀನ ವಿಧ್ಯಾಭ್ಯಾಸಕ್ಕೆ ಪೂರ್ವಾಹವಾಗಿಟ್ಟು ಧರ್ಮೋಜ್ಜೀವನ ಮಾಡುತ್ತಿರುವುದು ನಮ್ಮ ಮನಸ್ಸಿಗೊಂದು ದೊಡ್ಡ ಸಮಾಧಾನ; ಮಹತ್ತರವಾದೊಂದು ಸಂತೋಷ. ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರು ಸಂನ್ಯಾಸ ಸ್ವೀಕಾರಮಾಡಲಿಲ್ಲವೆಂಬುದೇನೋ ನಿಜವೇ. ಅದು ಉದ್ದೇಶಪೂರ್ವಕವಾಗಿ ಅವರು ಮಾಡಿದ ಮನೋನಿಶ್ಚಯ. ಆದಾಗ್ಯೂ, ಅವರು “ಯತಿರಾಜ”, “ಯತಿಚಕ್ರವರ್ತಿ” “ಯತಿ ಸಾರ್ವಭೌಮ” ಎಂಬ ಪದಪ್ರಯೋಗಮಾಡಿರುವುದನ್ನು ನೋಡಿದರೆ, ಸಂನ್ಯಾಸಾಶ್ರಮದ ವಿಚಾರದಲ್ಲಿ ಅವರಿಗೆ ಅತ್ಯಂತ ಗೌರವವಿದ್ದಿತೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವೇ ಇಲ್ಲ. ಆಧುನಿಕ ಶ್ರೀವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರಚಾರಕ್ಕೆ ಮೂಲಕಾರಣ ಭೂತವಾದ ಮಠವು ಕಾಂಚೀನಗರದ ಶ್ರೀ ದೇವರಾಜಸ್ವಾಮಿಯವರ ಮಠವೆಂದು ಇತ್ಯರ್ಥವಾಗುವ ಪಕ್ಷಕ್ಕೆ, ಶ್ರೀ ಪರಕಾಲಮಠಕ್ಕೂ ಅದೇ ಮೂಲವೆಂದು ಇತ್ಯರ್ಥವಾಗಬೇಕಾಗುತ್ತದೆ. ಅದರಲ್ಲಿ ಮಹತ್ತರವಾದ ಔಚಿತ್ಯವೂ ಉಂಟು; ಅಲ್ಲದೆ, ಅದು ಕೇವಲ ಅರ್ಥಗರ್ಭಿತವಾಗಿಯೂ ಇದೆ.

ಮತಗಳ ಮೂಲವು “ಇದಮಿತ್ಥಂ” ಎಂಬಷ್ಟು ಖಚಿತವಾಗಿ ಗೋಚರಿಸುವ ವಿವರಗಳೂ ಮತ್ತು ಪೂರ್ವ ಚರಿತ್ರಗಳೂ ನಮ್ಮಲ್ಲಿಲ್ಲ. ಆದರೂ, ಮತಗಳ ಸ್ವಭಾವವೂ ಮತ್ತು ಅವುಗಳು ಸ್ಥಾಪಿತವಾದ ಉದ್ದೇಶವೂ ಸ್ಪಷ್ಟವಾಗಿವೆ. ಯಾವುದೊಂದು ಮತವನ್ನೇ ಆಗಲಿ, ತಪಸ್ತಿಗಳೂ ಜ್ಞಾನಿಗಳೂ ಆದ ಸಾಧುವರೇಣ್ಯರೇ ಸ್ಥಾಪಿಸಿರುತ್ತಾರೆ. ಶ್ರೇಯಸ್ಸಿಗೆ ಸಾಧಕವಾದ ಧಾರ್ಮಿಕ ತತ್ತ್ವಗಳನ್ನು ಜನರಿಗೆ ಬೋಧಿಸಿ ಕೃತಾರ್ಥರನ್ನಾಗಿ ಮಾಡಬೇಕೆಂಬ ಮಹತ್ತರವಾದ ಆಶಾಂಕ್ಷೆಯೇ ಮತಗಳು ಸ್ಥಾಪಿತವಾದುದರ ಮೂಲ. ಅನಿವಾರ್ಯವಾದ ಯಾವುದೋ ನಿಯಮಕೃದ್ಧೀನವಾಗಿ ಧಾರ್ಮಿಕಸಂಸ್ಥೆಗಳಲ್ಲಿ ಬಹು ಸಂಖ್ಯೆಯವುಗಳು ಖಾಲವಾಗಿ ಕ್ಷೀಣದೇವಿಗೆ ಬಂದಿದ್ದರೂ, ದಕ್ಷಿಣ ಭಾರತದ ಶ್ರೀ ಪರಕಾಲ ಮತ, ಶ್ರೀ ಅಹೋಬಲಮತ, ಮುಂತಾದ ವೈಷ್ಣವಮತಗಳು ಮಾತ್ರ, ಆ ಬಗೆಯ ಪ್ರವೃತ್ತಿಗೆ ಒಳಗಾಗದೆ ಅಂತಹ ಪ್ರವೃತ್ತಿಯನ್ನೇ ನಿಗ್ರಹಿಸಿ ಪರಿಶೋಭಿಸುವ ಮಟ್ಟಿನ ಚೈತನ್ಯವನ್ನೂ, ಶಕ್ತಿ ಸಾಮರ್ಥ್ಯಗಳನ್ನೂ ಪಡೆದಿವೆ. ಈ ಮತಗಳನ್ನೂ, ಅವುಗಳ ಅಧಿಷ್ಠಾತ್ಯಗಳಾಗಿರುವ ಪೀಠಾಧಿಪತಿಗಳನ್ನೂ ನೋಡಿ, ನಾವೆಲ್ಲರೂ ಇಂದು ಹೆಮ್ಮೆಪಡುತ್ತಿದ್ದೇವೆ.

ಇಂತಹ ಮತಗಳು ಸಾಂಘಿಕರೂಪದ ಜ್ಞಾನ ಪ್ರಸಾರಕೇಂದ್ರಗಳೆಂದು ಧಾರಾಳವಾಗಿ ಹೇಳಬಹುದಾಗಿದೆ. ಅವು ಗುರುಕುಲಗಳೆಂದೂ ಹೇಳಬಹುದು. ವಾಸ್ತವವಾಗಿ ಅವು ಪರಾಪರಾ ವಿದ್ಯೆಗಳೆರಡನ್ನೂ—ಎಂದರೆ ಆಧ್ಯಾತ್ಮಿಕ ಮತ್ತು ವ್ಯಾವಹಾರಿಕ ವಿದ್ಯೆಗಳೆರಡನ್ನೂ—ಹರಡುವ ಚರ ವಿಶ್ವವಿದ್ಯಾನಿಲಯಗಳಂತಿವೆ. ಪವಿತ್ರನಾದೊಂದು ಶಿಖರದಿಂದ ಪ್ರವಹಿಸುತ್ತ, ಅನೇಕ ಉಪನದಿಗಳ ಜಲರಾಶಿಗೆ ಆಶ್ರಯಕೊಟ್ಟು ವಾಕ್ರವಿಸ್ತರವನ್ನೂ ಆಳವನ್ನೂ ಹೆಚ್ಚಿಸಿಕೊಳ್ಳುತ್ತ ಮುಂದುವರಿಯುತ್ತಿರುವ ಪಾರಮಾರ್ಥಿಕ ಮಹಾನದಿಗಳೆಂದೂ ಅವುಗಳನ್ನು ವರ್ಣಿಸಬಹುದಾಗಿದೆ. ಶ್ರೀ ಪರಕಾಲ ಮತವೂ ಅದೇ ರೀತಿಯದೆಂಬುದು, ಈ ಗ್ರಂಥದಲ್ಲಿ ಸಂಗ್ರಹವಾಗಿರುವ ಸಂಗತಿಗಳಿಂದ ಸ್ಪಷ್ಟವಾಗಿ ವ್ಯಕ್ತವಾಗುತ್ತದೆ.

ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರಿಗೂ, ಅವರ ಮೂಲಕ ಭಗವದ್ವಾ ಮಾನುಜಾಚಾರ್ಯರಿಗೂ, ಶ್ರೀ ಪರಕಾಲ ಮತದ ಪೀಳಿಗೆಯನ್ನು

ಹೊಂದಿಸಬಹುದಾದ—ಅದರ ಮೂಲವನ್ನು ಇನ್ನೂ ಹಿಂದಕ್ಕೂ ಹೊಂದಿಸಬಹುದಾದ—ಅವಕಾಶವಿರುವುದು, ನಮ್ಮ ಅವಾರವಾದ ಹೆಮ್ಮೆಗೂ ಸಂತೋಷಕ್ಕೂ ಕಾರಣವಾಗಿದೆ. ಈ ಮತದ ಸ್ಥಾಪಕರಾದ ಮಹಾಪುರುಷರು ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರ ಶಿಷ್ಯರೆಂಬುದು ಮತ್ತಷ್ಟು ಮುಖ್ಯವಾದ, ಮತ್ತಷ್ಟು ಆಕರ್ಷಕವಾದ ಮತ್ತು ಮತ್ತಷ್ಟು ಸ್ವಾರಸ್ಯವಾದ ಸಂಗತಿ. “ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರ”ರೆಂಬುದು ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರ ಬಿರುದು; ಅವರೇ ಈ ಮತಸ್ಥಾಪಕರಾದ ತಮ್ಮ ಶಿಷ್ಯರಿಗೆ “ಬ್ರಹ್ಮತಂತ್ರ ಸ್ವತಂತ್ರ”ರೆಂಬ ಬಿರುದನ್ನು ಕೊಟ್ಟಿದ್ದಾರೆ. ಈಗ ಮೈಸೂರು ನಗರದ ಶ್ರೀ ಪರಕಾಲಮತದಲ್ಲಿ ಪ್ರತಿದಿನವೂ ಪೂಜಾದಿ ಕೈಂಕರ್ಯಗಳು ನಡೆಯುತ್ತಿರುವ ಶ್ರೀ ಲಕ್ಷ್ಮಿ ಹಯಗ್ರೀವ ಮೂರ್ತಿಯವರ ವಿಗ್ರಹವು ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರು ಯಾವಜ್ಞೇವವೂ ಪೂಜಿಸುತ್ತಿದ್ದ ವಿಗ್ರಹ; ಅವರಿಗೆ ಪೂರ್ವದಲ್ಲಿ ಶ್ರೀ ರಾಮಾನುಜಾಚಾರ್ಯರೇ ಸ್ವಯಂ ಪೂಜಿಸುತ್ತಿದ್ದ ವಿಗ್ರಹ. ಹೀಗೆ ನಡೆದು ಬಂದಿದೆ, ಅಚಾರ್ಯ ಶಿಷ್ಯ ಪ್ರತಿಷ್ಠಾ ಪರಂಪರೆಯು ಪೀಳಿಗೆ.

ಶ್ರೀ ಪರಕಾಲಮತದ ಪೀಠವನ್ನಲಂಕರಿಸುತ್ತ ಬಂದ ಸಾಧು ವರೇಣ್ಯರ ಅನುಕ್ರಮವೂ, ಅವರ ದಿವ್ಯ ಚರಿತಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಸಂಗತಿಗಳೂ ಈ ಗ್ರಂಥದಲ್ಲಿ ಸಂಕ್ಷೇಪವಾಗಿ ಸೂಚಿತವಾಗಿವೆಯಷ್ಟೆ. ಅವುಗಳನ್ನು ಓದಿದ ಯಾರೊಬ್ಬರ ಮನಸ್ಸಿಗೇ ಆಗಲಿ “ಮತ್ತೆಲ್ಲಿಯಾದರೂ ಈ ಬಗೆಯ ಮಹಾನುಭಾವರ ಪರಂಪರೆಯು ಪ್ರಪಂಚದಲ್ಲಿ ಕಂಡು ಬಂದಿದೆಯೆ” ಎಂಬ ಪ್ರಶ್ನೆಯು ಹೊಳೆಯದಿರಲಾರದು. ಶ್ರೀವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಪಾದಕರಾದ ಮೂಲಪುರುಷರಿಂದ ಹಿಡಿದು ಇಂದಿನ ವರೆಗೂ ಅನೇಕ ಶತಮಾನಗಳಕಾಲ ಇಷ್ಟು ಮಂದಿ ಸಾಧುವರೇಣ್ಯರಾದ ಮಹಾನುಭಾವರ ಸುಯೋಗವು ಈ ಹಯಗ್ರೀವ ಮೂರ್ತಿಯವರ ವಿಗ್ರಹಕ್ಕೆ ಪೂಜೆಮಾಡುವುದಾಗಿದ್ದಮೇಲೆ, ಇಷ್ಟುಮಂದಿ ಪರಂಪರಾಗತರಾದ ಸಾಧುವರೇಣ್ಯರಾದ ಮಹಾನುಭಾವರ ಭಕ್ತಿಯುತವಾದ ಪೂಜೆಯನ್ನು ಸ್ವೀಕರಿಸುತ್ತ ಬಂದಿರುವ ಶ್ರೀ ಲಕ್ಷ್ಮಿ ಹಯಗ್ರೀವ ಮೂರ್ತಿಯವರ ಸುಯೋಗವೂ ಎಷ್ಟೆಂದು ನನ್ನ ಮನಸ್ಸಿಗೆ ತೋರುತ್ತಿದೆ.

ಬಹುತರವಾಗಿ ನಾಸ್ತಿಕತೆಯೇ ವಿಜೃಂಭಿಸುತ್ತಿರುವ ಈಗಿನ ಸಮಯದಲ್ಲಿ ಕೂಡ, ಅಸ್ತಿತ್ವ ಲಕ್ಷಣವಾದ ಪ್ರಾಚೀನ ಸಂಪ್ರದಾಯಗಳಲ್ಲಿಯೂ ಆಧ್ಯಾತ್ಮಿಕ ವಿದ್ಯೆಯಲ್ಲಿಯೂ ವಿಶ್ವಾಸವುಳ್ಳ ಅಭಿಮಾನ ಶಾಲಿಗಳಾದ ಲಕ್ಷೋಪಲಕ್ಷ ಹಿಂದುಗಳಿದ್ದಾರೆ. ಅವರೆಲ್ಲರೂ—ಈ ಗ್ರಂಥದಲ್ಲಿ ಸೂಚಿತವಾಗಿರುವಂತೆ—ಶ್ರೀ ಪರಕಾಲ ಮಠದ ಪೀಠಾಧಿಕಾರಿಗಳ ಪರಂಪರೆಯಲ್ಲಿ ಬೆಳಗಿದ ಮತ್ತು ಬೆಳಗುತ್ತಿರುವ ಮಹಾನ್ಮುಖಾನಂದ ಶ್ರೀವೈಷ್ಣವ ಸಿದ್ಧಾಂತಕ್ಕೆ ಸಮರ್ಪಿತವಾಗಿರುವ ಸೇವೆಯು ಮಾನವ ಕಲ್ಪಿತವಾದ ಯಾವ ಸಂಸ್ಥೆಯಾದರೂ ಹೆಮ್ಮೆ ಪಡುವಂತಿದೆ ಯೆಂದು ಹರ್ಷಿಸುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಈ ಗ್ರಂಥವನ್ನು ಓದಿದರೆ, ಇತರ ಸಂಗತಿಗಳೆಲ್ಲಕ್ಕಿಂತಲೂ ಮಿಗಿಲಾಗಿ ಮನದಬ್ಬಾಗುವ ಸಂಗತಿಯೊಂದಿದೆ; ಈ ಮಠದ ಅನೇಕ ಮಂದಿ ಶ್ರೀ ಶ್ರೀಗಳವರು, ತಾವು ಆರಾಧಿಸುವ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ಹಯಗ್ರೀವ ಮೂರ್ತಿಯವರ ವಿಗ್ರಹವನ್ನೂ ಮತ್ತು ಇತರ ವಿಗ್ರಹಗಳನ್ನೂ ತೆಗೆದುಕೊಂಡು ನಾಡಿನ ನಾನಾ ಸ್ಥಳಗಳಿಗೂ ದಯಮಾಡಿ, ಭಕ್ತಕೋಟಿಯ ಬಾಗಿಲಿಗೇ ಪಾರಮಾರ್ಥಿಕ ತೇಜಸ್ಸು ಜ್ಞಾನಜ್ಯೋತಿಯೂ ಬಂದಂತೆ ವರ್ತಿಸಿ, ಶ್ರೀವೈಷ್ಣವ ಸಿದ್ಧಾಂತವನ್ನೂ ಸಂಪ್ರದಾಯಗಳನ್ನೂ ಭಕ್ತಕೋಟಿಗೆ ಬೋಧಿಸಿ ಕೃಪೆ ಮಾಡಿರುವುದೇ ಆ ಸಂಗತಿ. ಕಾಲವು ಬಹು ಶೀಘ್ರವಾಗಿ ಮಾರ್ಪಡುತ್ತಿದೆ. ಅದಕಾರಣ ಹಿಂದೆ ಮತ್ತಾವಾಗಲೂ ಅವಶ್ಯವಾಗಿಲ್ಲದಷ್ಟು ಮಟ್ಟಿಗೆ ಈ ಬಗೆಯ ಧರ್ಮಬೋಧೆಯು ಇಂದು ಅಗತ್ಯವಾಗಿದೆ. ಈಗಿನ ಶ್ರೀ ಶ್ರೀಗಳವರೂ ತಮ್ಮ ಹಿಂದಿನ ಪೀಠಾಧಿಕಾರಿಗಳಾದ ಅನೇಕ ಮಂದಿಗಳ ಭವ್ಯತರವಾದ ಮೇಲ್ಪಂಕ್ತಿಯನ್ನೇ ತಾವೂ ಅನುಸರಿಸಿ ಅವರಂತೆಯೇ ಧರ್ಮಬೋಧೆಮಾಡಲು ಪ್ರವಾಸವನ್ನು ಕೈಕೊಂಡು ಕೃಪೆ ಮಾಡುವರೆಂದು ನಾವು ಪ್ರಾರ್ಥಿಸಿ ನಿರೀಕ್ಷಿಸಬಹುದಲ್ಲವೆ? ಶ್ರೀ ಶ್ರೀಗಳವರು ಹಾಗೆ ಕೃಪೆಮಾಡಬೇಕಾದುದು ಅವಶ್ಯಕತೆಯೆಂದು ತೋರುವ ಸಮಯವು ಸನ್ನಿಹಿತವಾಗಿದೆಯೆಂದು ಕೂಡ ಹೇಳಬಹುದಾಗಿದೆ. ಸನ್ನಿವೇಶಕ್ಕೆ ಹೊಂದಿಕೊಂಡು ವರ್ತಿಸುವುದಕ್ಕೆ ಸಾಧಕವಾಗುವಂತೆ ತಕ್ಕ ವ್ಯವಸ್ಥೆಗಳನ್ನು ಕೈಲಿಸಿಕೊಂಡಲ್ಲದೆ, ಯಾವ ಸಂಸ್ಥೆಯಾಗಲಿ ಅಥವಾ

ಯಾವ ವ್ಯಕ್ತಿಯಾಗಲಿ ಉತ್ತಮಸ್ಥಿತಿಯಲ್ಲಿ ಬಾಳುವುದು ಸಾಧ್ಯವಿಲ್ಲ. ನಾಡಿನಲ್ಲೆಲ್ಲ ಸರಜಾರಮಾಡುವುದರ ಜೊತೆಗೆ, ಈಗಿನ ಕಾಲದ ಇತರ ಜೋಧನ ಮತ್ತು ಪ್ರಚಾರ ವಿಧಾನಗಳೂ ಇವೆ. ಇಂದು ಅತ್ಯಗತ್ಯವಾಗಿ ನೆರವೇರಿಸಬೇಕಾಗಿರುವ ಕಾರ್ಯವೆಂದರೆ, ತರುಣರನ್ನು ಜಾಗೃತಿಗೊಳಿಸಿ, ಶ್ರೀವೈಷ್ಣವ ಮತದ ಮತ್ತು ಶ್ರೀವೈಷ್ಣವ ಸಿದ್ಧಾಂತದ ಅಮೂಲ್ಯವಾದ ಮತ್ತು ಗಹನವಾದ ಜ್ಞಾನಭಂಡಾರದ ಪರಿಚಯವನ್ನು ಅವರಿಗೆ ಮಾಡಿಕೊಟ್ಟು, ಅವರಿಗೆ ಅದರಲ್ಲಿ ಆಸಕ್ತಿಯುಂಟಾಗುವಂತೆಯೂ ಮತ್ತು ಅವರ ಜ್ಞಾನಾನುಭವಗಳು ವೃದ್ಧಿಯಾಗುವಂತೆಯೂ ಮಾಡುವ ಮತ್ತು ಐಹಿಕಾಯುಸ್ಸಿಗೆ ವಿಚಾರಗಳೆರಡರಲ್ಲಿಯೂ ಅವರು ಚರಿತಾರ್ಥ ರಾಗಲು ಸಾಧಕವಾಗುವ ಸನ್ನರ್ಗ ಪ್ರದರ್ಶನಮಾಡುವ ಮಹತ್ವದ ಕಾರ್ಯ.

ಈ ಗ್ರಂಥಕರ್ತರು, ಶ್ರೀ ಪರಕಾಲಮತದ ಈಗಿನ ಶ್ರೀ ಶ್ರೀಗಳವರ ಮೇಲಿನ ಭಕ್ತಿ ವಿಶ್ವಾಸಪೂರ್ವಕವಾದ ಶ್ಲಾಘನೆಯ ಮಾತುಗಳಿಂದ ಗ್ರಂಥವನ್ನು ಮುಕ್ತಾಯಗೊಳಿಸಿದ್ದಾರೆ. ವಿರಕ್ತಶ್ರೀಷ್ಠರಾದ ಶ್ರೀ ಶ್ರೀಗಳವರ ಪರಿಚಯಲಾಭದ ಸುಯೋಗವನ್ನು ನಾನು ಪಡೆದಿದ್ದೇನೆ. ನಾನು ಮೊಟ್ಟಮೊದಲನೆಯವನು ಅವರನ್ನು ಸಂದರ್ಶಿಸಿದಾಗಲೋ—ಅಥವಾ ■ ತರುವಾಯವೋ—ಕಂಡ ದೃಶ್ಯವು ಈಗಲೂ ನನ್ನ ಕಣ್ಣಿಗೆ ಕಟ್ಟಿದಂತಿದೆ. ಆಗ್ಗೆ ಅವರು ತಮ್ಮ ಸುತ್ತಲೂ ಹಲವಾರು ಗ್ರಂಥಗಳನ್ನು ಹರಡಿಕೊಂಡು ವ್ಯಾಸಂಗಮಗ್ನರಾಗಿದ್ದರು. ■ ಸ್ಥಿತಿಯಲ್ಲಿ ಅವರ ಸಂದರ್ಶನ ಭಾಗ್ಯವು ನನಗೆ ಲಭಿಸಿದಾಗ, ನನ್ನ ಪರಿವೆಯೇ ಇಲ್ಲದಂತೆ ನನ್ನ ಮನಸ್ಸು “ತದ್ವಿತಪಸ್ತದ್ವಿ ತಪಸ್” (“ಅದೇ ತಪಸ್ಸು, ಅದೇ ತಪಸ್ಸು”) ಎಂದು ಹೇಳಿಕೊಂಡಿತು; ಸ್ವಾಧ್ಯಾಯ ಮತ್ತು ಪ್ರವಚನಗಳನ್ನು ಕುರಿತ ಉಪನಿಷತ್ತಿನ ಆ ಅಮರ ವಾಣಿಗಳನ್ನು ನಾನು ಸ್ಮರಣೆಗೆ ತಂದುಕೊಂಡು ಆನಂದಿಸಿದೆ. ಶ್ರೀ ಶ್ರೀಗಳವರು ತಮ್ಮ ಅಸಾಧಾರಣವಾದ ಸ್ವಾಧ್ಯಾಯ ಪ್ರವಚನಗಳಿಂದಲೂ ಮತ್ತು ವಿರಕ್ತ ಜೀವನದಿಂದಲೂ ಶಿಷ್ಯಕೋಟಿಯ ಶ್ರೇಯಸ್ಸಿಗಾಗಿ ಶ್ರಮಿಸುತ್ತ, ಸಾರ್ವಜನಿಕರ ಭಕ್ತಿಗಾರವಗಳನ್ನೂ ಶ್ರೀತಿ ವಿಶ್ವಾಸಗಳನ್ನೂ ಗಳಿಸಿದ್ದಾರೆ.

ಅವರು ಭಕ್ತಿಯಿಂದ ಆರಾಧಿಸುತ್ತಿರುವ ಮೂರ್ತಿಗಳ ಪೂಜೆಯನ್ನು ನೆರವೇರಿಸುವ ವಿಧಾನವನ್ನು ನೋಡಿದರೆ, ಭಕ್ತಿ ಪಾರವಶ್ಯದ ಆದರ್ಶ ಪೂಜಾವಿಧಾನವೂ ಹೇಗಿರುತ್ತದೆಂಬುದು ಮನಸ್ಸಿಗೆ ಗೋಚರವಾಗಿ ಮೈಮರೆಯುವಂತಾಗುತ್ತದೆ; ಆನೆಂದಾಧಿಕ್ಯದಿಂದ ರೋಮಾಂಚನ ವುಂಟಾಗುತ್ತದೆ. ಶ್ರೀ ಪರಕಾಲ ಮಠದಲ್ಲಿ ಅವರಿಂದ ನಡೆಯುವ ಪೂಜೆಯನ್ನು ನೋಡುವ ಸುಯೋಗವು ಲಭಿಸಿದ ಪ್ರತಿಯೊಂದು ಸಲವೂ, ನನಗೆ ■ ಬಗೆಯ ಅನುಭವವುಂಟಾಗಿದೆ; ಅಲ್ಲದೆ, ಶ್ರೀ ಶ್ರೀಗಳವರು ತಮ್ಮ ಜ್ಞಾನ ಭಕ್ತಿಗಳ ಮತ್ತು ಶ್ರದ್ಧಾ ಸಾಕ್ಷಾತ್ಕಾರಗಳ ಪ್ರಭಾವ ದಿಂದ ಪೂಜೆಯನ್ನೇ ಒಂದು ಲಲಿತಕಲೆಯನ್ನಾಗಿ ಪರಿಣಾಮ ಗೊಳಿಸಿ ಪೂಜೆಯ ಸೊಬಗೂ ಮತ್ತು ಅದರ ಲೋಕೋತ್ತರ ಸ್ವಭಾವವೂ ಹೃದಯಂಗಮವಾಗಿ ನಮ್ಮ ಮನಸ್ಸಿಗೆ ಗೋಚರವಾಗುವಂತೆ ಮಾಡಿದ್ದಾರೆ.

ಎಲ್ಲಕ್ಕೂ ಮಿಗಿಲಾಗಿ ಶ್ರೀ ಶ್ರೀಗಳವರು, ತಮ್ಮ ಕಾಲವನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಸದ್ವಿನಿಯೋಗಮಾಡಿ ಶ್ರೀಯೋಭಿವೃದ್ಧಿಯಲ್ಲಿ ಮಗ್ನ ರಾಗಿರುವ ಮಹನೀಯರಲ್ಲೊಬ್ಬರೆಂದು ನನ್ನ ಮನಸ್ಸಿಗೆ ಖಚಿತವಾಗಿ ತೋರಿಬಂದಿದೆ. ಶ್ರೀ ಶ್ರೀಗಳವರು ಒಂದು ಕ್ಷಣವನ್ನೂ ವ್ಯರ್ಥವಾಗಿ ಕಳೆಯುವವರಲ್ಲ. ಹೀಗೆ ಸತ್ಕಾಲಕ್ಷೇಪಮಾಡುವವರ ಸಂಖ್ಯೆಯು ಕೀರ ಕಡಮೆಯೆಂದು ಹೇಳಬಹುದಾಗಿದೆ. ತಮಗೆ ಲಭಿಸಿರುವ ಕಾಲವೆಲ್ಲ, ತಮ್ಮ ಪೀಠಾಧಿಕಾರಸಂಬಂಧವಾದ ನಾನಾ ಕರ್ತವ್ಯಗಳಿಗೂ ಮೀಸಲಾಗಿದ್ದು ತಾವು ಗುರುತರವಾದ ■ ಕರ್ತವ್ಯಗಳನ್ನು ನಿರ್ವಹಿಸಬೇಕೆಂಬುದೇ ಶ್ರೀ ಶ್ರೀಗಳವರ ಆಕಾಂಕ್ಷೆ ಮತ್ತು ಸ್ಥಿರಸಂಕಲ್ಪ. ಶ್ರೀ ಪರಕಾಲಮಠಕ್ಕೆ ಬಂದು ಶ್ರೀ ಶ್ರೀಗಳವರ ಪೂಜಾವಿಧಿಯನ್ನು ನೋಡುವ ಸುಯೋಗವು ನನಗೆ ಲಭಿಸಿದಾಗಲೆಲ್ಲ, ಶ್ರೀ ಮಠವನ್ನು ಹಿಂದಿನಿಂದಲೂ ಪುರೋಭಿವೃದ್ಧಿಗೊಳಿಸಲು ಶ್ರಮಿಸಿದ ವಿರಕ್ತಶ್ರೇಷ್ಠರಾದ ಮತ್ತು ತಪಸ್ತಿಗಳಾದ ಪೀಠಾಧಿಕಾರಿಗಳ ಅಂತರಾತ್ಮಗಳು ತಮ್ಮ ತೇಜಶ್ವರೀರಗಳನ್ನು ಬೆಳಗುತ್ತ ಪೂಜಾಕಾಲದಲ್ಲಿ ಬಿಜಯಂಗೈದಿರುವಂತೆಯೇ ನನ್ನ ಮನಸ್ಸಿಗೆ ತೋರಿ ಬಂದಿದೆ; ಭಕ್ತಿಯಿಂದ ಅನುಸಂಧಾನಮಾಡಿದರೆ, ಅವರಿಲ್ಲರ

ಕೃಷಿಗೂ ಪಾತ್ರವಾಗಿ ಅವರ ಸಾನ್ನಿಧ್ಯದ ಅನಂದಾನುಭವವುಂಟಾಗುವುದು ಕೂಡ ಸಾಧ್ಯವೆಂಬ ಭಾವನೆಯು ನನಗುಂಟಾಗಿದೆ.

ಇಂತಹ ಮತವೂ, ಇಂತಹ ಮಹಾನುಭಾವರಾದ ಶ್ರೀ ಶ್ರೀಗಳ ವರೂ ಇರುವಲ್ಲಿ, ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ ಶ್ರೀವೈಷ್ಣವ ಮತದ ಪುರೋಭಿವೃದ್ಧಿ ಸಾಧನೆಯು ಏಕಪ್ರಕಾರವಾಗಿ ಮುಂದುವರಿದು ಶ್ರೇಯಸ್ಕುಂಟಾಗುವುದೆಂಬುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವೇ ಇಲ್ಲ.

“ವಾಣೀ ವಿರಾಸ”
 ಬಾರ್ಕ್‌ಟಾನ್, ಮದರಾಸು
 ತಾ. ೧೬-೫-೧೯೪೮

ವಿ. ವಿ. ಶ್ರೀನಿವಾಸನ್

SUCCESSION LIST

Sri Brahmatantra Parakāla Mutt

FOUNDER	A.D.
Sri Nigamāntha Mahā Desikar ..	1268-1370
SUCCESSORS (SANNYĀSINS)	
Āsthānādhipatyam	
1. Sri Periya Brahmatantra Swatantra Swāmihāl (1286-1386) ..	A.D. 1360-1386
2. Sri Vātsya Vedāntha Rāmānuja Swāmihāl	
or	
Sri Dvītya Brahmatantra Swatantra Swāmihāl	1386-1394
3. Sri Srinivāsa Brahmatantra Swatantra Swāmihāl	
or	
Sri Tritīya Brahmatantra Swatantra Swāmihāl	1394-1406
4. Sri Parakāla Swāmihāl ..	1406-1424
5. Sri Vedānta Rāmānuja Swāmihāl ..	1424-1440
6. Sri Srinivāsa Brahmatantra Swatantra Swāmihāl I	1440-1460
7. Sri Nārāyaṇa Yogīndra Brahmatantra Swāmihāl	1460-1482
8. Sri Rangarāja Swāmihāl ..	1482-1498
9. Sri Brahmatantra Swatantra Swāmihāl IV	1498-1517
10. Sri Brahmatantra Yatirāja Swāmihāl ..	1517-1535
11. Sri Varada Brahmatantra Swatantra Swāmihāl	1535-1552
12. Sri Brahmatantra Parāṅkuṣa Swāmihāl ..	1552-1567
13. Sri Kavītārākika Simha Swāmihāl ..	1567-1583
14. Sri Vedānta Yatisekhara Swāmihāl ..	1583-1607

15. Śrī Gnyānābdi Brahmatantra Swāmihāl	1607-1618
16. Śrī Vīra Rāghava Yogīndra Swāmihāl ..	1619-1640
17. Śrī Varada Vedānta Swāmihāl I ..	1640-1652
18. Śrī Varāha Brahmatantra Swāmihāl ..	1652-1663
19. Śrī Vedānta Lakshmana Brahmatantra Swāmihāl	1663-1673
20. Śrī Varada Vedānta Swāmihāl II ..	1673-1676
21. Śrī Parakāla Swāmihāl I ..	1676-1737
22. Śrī Śrīnivāsa Brahmatantra Parakāla Swāmihāl II	1737-1750
23. Śrī Vedānta Brahmatantra Parakāla Swāmihāl I	1750-1770
24. Śrī Śrīnivāsa Brahmatantra Parakāla Swāmihāl III	1770-1771
25. Śrī Rāmānuja Brahmatantra Parakāla Swāmihāl	1771-1810
26. Śrī Brahmatantra Ghantāvatāra Parakāla Swāmihāl	1810-1836
27. Śrī Vedānta Brahmatantra Parakāla Swāmihāl II	1828-1835
28. Śrī Śrīnivāsa Brahmatantra Parakāla Swāmihāl IV	1835-1860
29. Śrī Śrīnivāsa Deśikendra Brahmatantra Parakāla Swāmihāl	1860-1873
30. Śrī Ranganātha Brahmatantra Parakāla Swāmihāl I	1873-1885
31. Śrī Krishna Brahmatantra Parakāla Swāmihāl	1885-1915
32. Śrī Vāgīśa Brahmatantra Parakāla Swāmihāl	1915-1925
33. Śrīmad Abhinava Ranganātha Brahma- tantra Parakāla Swāmihāl II (the presid- ing Swāmihāl)	1925-



Sri Lakshmi Hayagriva

The Origin and Growth

OF

Śri Brahmatantra Parakāla Mutt

THE first quarter of the 14th century of the Christian era had to witness an awful crisis in the history of South India which, had it been allowed to develop unchecked, would have sounded the death-knell of the Orthodox Hinduism of Ages. From such a development the ancient faith was saved by the rulers and saints inhabiting the regions in and near the borders of the countries which were included within the sway of the Hoysajas of Mysore. They not only saved it but revitalised it in such a manner that the age-long creed even to this day promises to survive the most terribly organised attacks, which may be planned against it, even in the coming centuries.

कलिप्राणिधिलक्ष्णैः कलितशाक्यलोकाभितैः

तुह्यकयवनादिभिर्जगति जृम्भमाणं भयम् ।

प्रकृष्टनिजशक्तिभिः प्रसभमामुचैः पंचभिः

विक्रिष्टिदशरक्षकैः क्षप्य रत्ननाथ क्षणात् ॥ श्रीमदमीतिस्तवः ॥

The crisis was caused by the blitz of Malik Kafur, which, before it reached the extreme end of the peninsula, left the realm of Hoysajas of Dwāra Samudra a complete wreck, materially at least (for, the spiritual fire was there still burning as of old in the breasts of the inhabitants of the once prosperous country, which, within less than quarter of a century, blazed forth again as the result of the spiritual and organising

powers of the great Vidyāranya and his brother Sāyaṇāchārya, the founders of Vijayanagar).

Away in the south and the eastern regions below the Ghats, the renowned Śrī Vaishṇava saints and scholars, inhabiting the dominions which constituted the ancient Chōḷa, and later, the wrecked Pāṇḍyan Empires, had helped preserve the ancient spiritual heritage of the land

(1) by their teachings,

(2) by the monumental works which they wrote,
and

(3) by their own selfless, devoted and austere lives.

Among such scholar saints of the Tamilnad, the most famous and revered personality was that of Śrī Vedānta Desika or Vēnkata Nātha (reference in "Alfonso de Albuquerque" "Rulers of India" Series) of Kāñcheepuram.

When the Tamil land was exposed, at the opening of the second quarter of the 14th century of the Christian era, to a simultaneous and concerted attack by the armies of Muhammad Bin Tughlak from the north and those of the Sultans of Madura from the South,—a creation of Malik Kafur,—a slaughter, unparalleled in the annals of that sacred and beautiful land, ensued. Out of the holocaust of human beings, a few, however, succeeded in effecting their escape with some of their monumental works and a few devoted followers. The most famous of these was Śrī Vedānta Desika, who, having heard of the security which had just been ensured to the Hoysala people by the might of the arms of Vīra Ballāḷa III (A.D.

1292-1342), had, after a sojourn of 12 years as a fugitive in the remote village of Satyāgālam on the Cauvery (Coimbatore District), had made his way to Melkote (Thirunārāyaṇapuram in Mysore country, "Melnad"—as the Tamil people called it in contrast to their own country below the Ghats, "Keelnad"). There, as in Satyāgālam, in the midst of the most picturesque and peaceful environments, the great scholar-saint continued his work for a long time, which had been interrupted under the most tragic circumstances in his own native land.

But, by this time, about the middle of the century, the determined assault on the Kannada country from the north, the east and the south, had been shattered by Hoysaja Veera Ballāja III from his position at Kappanur Kuppam near Srīrangam in the south, operating against the Madura Sultans as well as the northern armies from Delhi, and by the newly established Vijayanagar Sovereign Hakka (Harihara I) and Kumāra Kampana, the former under the guidance of Śrī Vidyāranya and the latter under that of Sāyanāchārya, his brother. Thus, it was the Kannadiga Sovereigns to whom destiny allotted the task of preserving, and later enriching, the ancient faith and culture of the land. Under the ægis and the sheltering umbrella of the Vijayanagar Sovereigns, the culture and religion of the land once more began to show forth with added glory and lustre. Within the embrace of that Empire, the Advaita, Dvaita and Viśiṣṭādvaita systems of philosophy, under the respective teachers, developed

and flourished, unimpaired and unhampered by any unhealthy rivalries or jealousies.

It may be said that Śrī Vedānta Desika from Melkote carried on the work which had been started there two and half centuries ago by his predecessor in the spiritual hierarchy, Bhagavān Śrī Rāmānuja, for a long time before he returned to Kāncheepuram and Srīrangam. It is, indeed, a strange and predetermined destiny that that work should, to this day, after a lapse of nearly six centuries, be continued without interruption under the Gandabherunda of the Mysore Rulers, blessed by the occupants of the Gādi of Śrī Brahmatantra Swatantra Parakāla Swāmies of Mysore, the Rājagurus, successors of the First Brahmatantra Swatantra Jeeyar, the immediate successor of Śrī Vedānta Desika in the spiritual pedigree of Śrī Rāmānuja (as far as the Vadagale-Achāryas are concerned) and founder of the Śrī Brahmatantra Maṭha, originally in Kāncheepuram and later at Thirupathi.

Unbroken tradition has it that Śrī Rāmānuja got the gift of Śrī Lakshmī Hayagrīva's image, worshipped in the Brahmatantra Parakāla Maṭha of Mysore, directly from Śrī Saraswati in recognition of the expounding of the Vishistādvaita system of philosophy before the assemblage of Pandits of Kashmir "Saraswati Peetham" about the beginning of the twelfth century, during his visit to that country, even as Śrī Śankarāchārya, under similar circumstances, got the image of Śrī Shārada herself three centuries earlier. From Śrī Rāmānuja the image of



Sri Bhagavad Ramanujamunayaha



Sriman Nigamanta Maha Desikar

Śrī Hayagrīva and, with it, the spiritual succession, passed on to Tirukkurukkaipirān Pillān. From Śrī Puṇḍarikākṣha, a scion of that distinguished saint, who also had become the Rājaguru to the Vijayanagara Emperor, the image, with all attendant Imperial paraphernalia, passed on to Śrī Vedānta Desikar and from him to Śrī Periya Brahmatantra Swatantra Jeeyar at Kāncheepuram.

By the close of the 14th century A.D. the Empire of Vijayanagar had been established on secure foundations for over half a century by the concerted efforts of the sovereigns and their ministers and army leaders, who combined undisputed spiritual power with their profound and unerring statesmanship. The march northward of the Empire was continued as far as the Mahānadi, embracing the Kingdom of Kondavīdu. The advance, too, southward, as far as the Kanyākumārī and the extension towards both the coasts about the same period secured to the Peninsula an uninterrupted revival of power and prosperity. Princes and peasants, army leaders and Daṇḍanāyakas (Viceroys) vied with one another in the attempt to revive the glory of the past in the field of literature, philosophy, the arts, as also in practical devotion. Amongst the last was the blessed Śrī Yadurāya or Vijayarāya who, during his pilgrimage to the south, to Yādavādri or Melukote, after worshipping Vindhyāchala Vāsini (the Goddess who prepared the ground for the avatār of Lord Śrī Kṛṣṇa, his ancestor), happened to come into contact on the way from Vindhyāchal with Śrī Brahmatantra

Swatantra Jeeyar at Thirupathi, the holy shrine of Lord Śrī Venkatesha. The Jeeyar, having founded a Mutt in Conjeevaram in 1360 A.D. (*Epigraphia Indica*, Vol. XXIV, Part vii, July 1940. pp. 318-326) had by now (1379 A.D.) removed his headquarters to Thirupathi. Its remoteness from turmoil, the grandeur of the surrounding hilly country, and its being the resort of all classes and communities, hailing from the most distant regions of India, of Marathi-speaking peoples, of Kannadigars, of the Andhras, of the Bengalis, of the Hindusthanis, of the Punjabis, of Kashmiris, and of course, the Tamilians, all these considerations prompted Śrī Brahmatantra Swatantra Jeeyar to stay there, at Thirupathi, permanently ministering to the spiritual cravings of Hindus from all Hindusthan, who had been kept in terror and dismay by the kaleidoscopic changes happening over three centuries. Moreover, there was no longer the need felt for a continuous stay in the Tamilnād, which had been the home of ever-raging religious controversies between the various schools of thought like the Dvaita, Advaita and Vishistādvaita, etc. The age of controversies had passed. Śrī Vedānta Desika, Śrī Pillai Lokāchārya, Śrī Vidyāranya, Śrīmat Akshobhya Theertha and others—all had definitely succeeded in effecting the final settlement of their respective systems. The age of Bhakti and the practice of devotion and the unhindered development of gnyānam had ensued, thanks to the peace and security guaranteed by the Vijayanagar Sovereigns to the southern peoples.



Sri Brahmatañtra-
Svatantra Jiyar



Maharaja Sri Yaduraya Wodiyar

Thirupathi was away from the regions of controversies. Added to this, Sannyāsins, having discarded family ties, and uninfluenced, therefore by consideration of patronage, favour or disfavour of men in power, and such, had by this time come to enjoy the confidence and esteem of people more than the Grihasthas, however much learned they might be. Śrī Vidyāranya, by assuming the Sanyāsāshramam, had acquired greater power and influence and was able to command the devotion of Emperors in a far higher degree than their grihastha ministers like Mādhavamantri and other members of the cabinet, not to speak of his own brother, the great Śāyaṇāchārya, the commentator of the Vedās and the Minister and Adviser of Śrī Kumāra Kampana. Thus it was that the Brahmatantra Maṭha at Thirupathi became the rallying centre of all conditions of men and women who had elected to tread the path of Bhakti and Prapatti.

The great Yadurāya, who might have held the exalted position in the regions of the Godāvari as a "Bhoopāla", having acquired the blessings of Śrī Brahmatantra Swatantra Jecyar and the sacraments of the Śrī Vaishṇava faith, decided to make the Mysore country, to which he was appointed Viceroy, (Daṇḍanāyaka) his own home. Having become the Lord of Mysore (1399 A.D.), he directed himself to the task of furthering the practice of the Vaishṇava faith in his own realm while consolidating his dominion. One of his first acts in this direction was the construction of the gateway (unfinished

Rājagopuram) at Melkote, the great centre of Śrī Vaishṇava faith in Mysore, which had now acquired the position hitherto held by Srīrangam and Kāncheepuram in the cult of temple worship, which forms still an integral part of the practice of Śrī Vaishṇava faith. In a poem which Śrī Vedānta Desika has composed in memory of the connections of Śrī Rāmānuja with the great religious centres, Thirupathi, Srīrangam, Kāncheepuram, Thirunārāyaṇapuram (Melkote), the "Divyadēsha Mangalānuśāsanam," he has characterised the last, "Yādavādri" (Melkote) as the most favoured of Divya-Desams by Śrī Rāmānuja who sojourned there for nearly a decade.

Amongst the non-controversial works attributed to Brahmatantra Swatantra Swāmi was "The Divya Sūri Stotram", composed to enable the Bhaktas to cherish constantly the memories of the ancient saints and Achāryas of the faith. In recognition of his services to the faith, Lord Śrī Venkatesha appeared, it is said, in Brahmatantra Swatantra Swāmi's dream and commanded him to take up the supervision of the management (Śrī Kāryam) of His shrine and regulate also the services to be conducted therein in accordance with the Śrī Vaishṇava Sampradāyam as had been laid down by Śrī Rāmānuja. The connection established by Śrī Brahmatantra, at this time, between the Royal Family of Mysore and the Thirumalai Shrine is still perpetuated—eternally—by the great lamp endowed by the Rulers of Mysore which is kept burning by them all through these centuries in that shrine. The establishment of this connection was the crowning

work accomplished by the great Brahmatantra Swatantra Jeeyar. May the lamp, the symbol of the Sanāthana Dharma, and may the Yādava Family of Mysore which kindled the lamp continue like this for ever and ever in ever-increasing lustre !

Sri Dwiteeya Brahmatantra Swatantra Jeeyar

To continue the work which had been entrusted to him by Śrī Vedānta Desika and Lord Śrī Venkatesha, Śrī Brahmatantra Swatantra appointed as his successor in the Gādi, Śrī Perarulaliyan (formerly a most distinguished exponent of the Advaita system hailing from the north, whom after a disputation lasting seven days in Conjeevaram he succeeded in overcoming and whom, at his own request and at the command of Śrī Venkatesha deity, he converted to the Vishistādvaitam creed). Perarulaliyan (that is, Varada Rāja) had now become "Śrī Vāthsya Vedānta Rāmānuja Swāmin" or "Dvithiya Brahmatantra Swatantra Jeeyar".

Another work of great importance accomplished by Brahmatantra Swatantra Jeeyar was the organisation and equipment of a Pustakabhāṇḍāgāram in the Maṭha which he had founded in Conjeevaram in 1360 A.D. The great Library naturally came to contain within it the several hundreds of books which his successor and former disciple before conversion had brought with him. It must be presumed that the hundreds of disciples by whom the distinguished scholar from the north was accompanied, now became his disciples too.

Orthodox Śrī Vaishnavas are enjoined to regulate their lives so as to conform to what has been described as the "Panchakāla Paṭha". Sannyāsins, free from every other concern, were naturally able to tread this path. In consonance with the spirit of the rule they were bound to do everything possible

- (1) to help their disciples to redeem themselves by receiving the "Pancha Samskāram" or "Samāshrayanam";
- (2) the expounding of Śrī Bhāṣya, Sreemath Rahasyatrayasāra, Śrī Bhagavadvishayam, Śrī Bhagavad Geeta, Upanishads and allied works on the Siddhānta;
- (3) the production of further works calculated to expound the intricacies in and simplify the earlier voluminous works on the same;
- (4) the delivering of Lectures on the Itihāsas and the Purāṇas;
- (5) and, more than anything else, helping the seeker after salvation to offer "Sharanāgati" or "Bharanyāsam" or "Prapatti" to God;
- (6) making journeys to sacred places and to the Rājasthānams, if invited, for the performance of what may be called the "Dharma Digvijayam", whenever possible.

Kings, chiefs and wealthy persons co-operated in such work and rendered every possible support. Royal patronage came to be accorded to such distinguished Swāmies during the epoch of the Vijayanagar Emperors. If the sovereigns who founded the first Vijayanagar dynasty granted such patronage



**Sri Sri Gnanabddhi Brahmatantra Swatantra
Parakala Swamigalavaru**

to Achāryas like Śrī Vidyāraṇya, whose successors became their family Gurus, later Vijayanagar Sovereigns extended such patronage not only to their own family Gurus (Grihasthas) the Tātāchāryas, they ungrudgingly showered the same on Maṭhādhipāthies of other sects also. Why, they even showed similar favour to the Portuguese and to the Muslims. This spirit of tolerance has always been the characteristic feature of the Hindu faith.

Expounding the works written by Śrī Ālavandar (Yāmunāchārya), Śrī Bhāshyakārar, Śrī Sudarśana Bhattar and Śrī Vedānta Desika itself was just enough to keep the Swāmies of the Brahmatantra Mutt fully engaged during the pretty long lives which most of them lived. From the first Brahmatantra Swatantra Jeeyar, the founder, up to Śrī Jnānābdhi Brahmatantra Swatantra Swāmi, there were fifteen occupants of the seat of Brahmatantra (1360-1600), a period of two and half centuries.

Śrī Jnānābdhi Brahmatantra Swatantra Swāmi

Śrī Jnānābdhi Brahmatantra Swatantra Swāmi is credited to have made a most important addition to the library of Śrī Vaishṇava Philosophical Literature through his disciple, Śrī Ranga Rāmānuja Swāmi who, at the instance of his Āchārya, wrote the following works among others:

- (1) Bhāva Prakāśika,
- (2) Dashopanishad Bhāshyam,
- (3) Vishaya Vākya Deepikai,
- (4) Rāmānuja Siddhānta Sāra Sangrahaṁ.

Another disciple of this Swāmi, a Grihastha Āchārya, Vāthsyā Ahobalāchārya Swāmi, also wrote explanatory works relating to Śrī Bhagavad Viśhayam. It was this Śrī Jñānābdhī Brahmatantra Swatantra Parakāla Swāmi, who administered the sacraments to the great Śrī Rāja Odeyar of Mysore, who secured the independent existence of his realm from the suzerainty of Vijayanagar Emperors.

The twelfth king, Śrī Mahārāja Ranadheera Kanṭheerava Narasimha Rāja Odeyar (1639-1660) is stated to have received the "Śrī Vaiṣṇava Deeksha" at the hands of Śrī Varada Vedānta Swāmi I, the seventeenth in succession from the First Brahmatantra Swatantra Jeeyar. Śrī Mahārāja Śrī Chikkadevarāja Odeyar (1673-1704) is stated to have commanded that the entire Ursu community should receive Chakrāṅkita and observe Śrī Vaiṣṇava ceremonials.

Sri Periya Parakala Swami

With the advent, to headship of the Mutt, of Śrī Periya Parakāla Swāmi, the twenty-first in succession from the first Brahmatantra Swatantra Jeeyar, an important change came over the destiny of the Mutt. Śrī Doddā Krishṇarāja Odeyar of Mysore was successful in securing the removal of the headquarters of the Mutt to Srirangapatnam (the Capital of Mysore till 1799) from Thirupathi, the reason being the perfect security which prevailed in the Mysore country, earned for it by the wisdom

and power of Śrī Chikkadevarāja Odeyar (1673-1704), the illustrious ancestor of Śrī Dodda Krishṇarāja Odeyar (1714-1731). It might be that the unsettled conditions due to the Moghul-Mahratha conflicts in the Dekhan prompted Śrī Dodda Krishṇarāja Odeyar to persuade the Swāmi to remove definitely to Mysore once for all from Tirumalai Thirupathi. Swāmis appointed by the heads of the Mutt in Mysore, however, continued to remain in the Mutt at Thirupathi hill to conduct the pooja of Śrī Hayagrīva and Śrī Nigamāntha Mahā-Desika, installed there by the First Brahmatantra Swatantra and to minister to the wants of the pilgrims during their stay on the hill. (Later on this practice of appointing an Agent Swāmi was given up.) It is no exaggeration to say that Śrī Periya Brahmatantra Swatantra Parakāla Swāmi (1655-1738) occupies as important a place in Śrī Vaishṇava hierarchy as that held by Śrī Rāmānuja in his time and also by Śrī Vedāntha Desika

- (1) by the voluminous works which he wrote, and
- (2) by his wide travels over South India, expounding the Śāstras and restoring the temples and temple worship wherever decay had set in.

When he succeeded to the Āsthānam of Brahmatantra Swatantra in 1677 A.D. in his twenty-second year, he brought to the Mutt the image of Śrī Lakshmī Nārāyaṇa, his family God, with him, to be worshipped along with that of Śrī Hayagrīva. In the course of his fateful journey to Mysore, after his travels in the north, Śrī Periya Parakālar is

said to have been met by the Emperor Aurangzeb, who not only revered him for the pre-eminent position he had attained by his scholarship and rank of Royal Guru of Mysore, but also bestowed some special honours upon the Swāmi, such as those which were the exclusive privilege of the Moghul Sovereigns.

Śrī Periya Parakāla Swāmi was the son of Śrī Srīnivāsa Desika, the great-grandson of the celebrated Appalāchārya Swāmi of Ghānagiri (Penukonda), who had attained fame as the author of "Sāra Prakāsika". Śrī Srīnivāsa assumed Sannyāsa and, having ascended the Gādi of Śrī Brahmatantra Swatantra at Thirupathi, assumed the name Śrī Varāda Vedānta Yogendra. Śrī Srīnivāsa's son, Śrī Thiruvēkatāchārya, Kulaguru of Kempe Gowda III of Magadi (p. 16, *Ann. Report*, 1922, *Mysore Archaeological Department*) assumed Sannyāsam from his father and having ascended the Gādi of the Brahmatantra Parakāla Mutt at Thirupathi, assumed the name "Śrī Periya Parakāla Swāmi".

Among the works attributed to him, the most important are the following:—

- (1) Commentaries on the Nālāyira Divya Prabandham, and on
- (2) Śrī Desika Prabandham,
- (3) Yatiprativandana Khandanam,
- (4) Ācharyāvātāra Ghattam,
- (5) Parakālāsthāna Paddhati,
- (6) Mita Prakāsikā and a host of other works.

The most reputed of all the contemporary Śrī Vaishṇava Āchāryas of the Tamil Nād of the time,

Śrī Valla Iyengar offered his obeisance to the great Swāmi composing a verse (as was the custom of the time) in which he says that it was "by the accumulation of meritorious works of his own past lives that he was destined to worship at the feet of the Swāmi, who alone had the power of destroying hell and whose constant companion was Lord Śrī Kṛṣṇa."

Śrī Periya Brahmaṭantra Parakāla Swāmi was succeeded in 1738 A.D. by

Śrī Srinivasa Parakala Swami.

He adorned the Peeṭham for fourteen years (1751).

Amongst the works he wrote were:—

- (1) Lakshmyupāya Thatvadeepam,
- (2) Nyāsa Prakāśikā,
- (3) Nyāsa Prakāśika Vivrithi,
- (4) Parakāla Mangalam,
- (5) Parakāla Vaibhava Prakāśika.

Śrī Srinivāsa Parakāla Swāmi I, was followed in the Peeṭham by

Śrī Vedānta Brahmaṭantra Parakala Swami I.

He was born in 1712 A.D. in Holavanahalli on the banks of the Jayamangala, and by his erudition, piety and the quiet and unassuming work which he had been performing in the small place, attracted the most learned men who resorted to him to acquire further knowledge and enlightenment. Having received the fourth Āshramam in A.D. 1759, he was raised to the succession to the Holy seat and filled it with distinction for twenty years.

His disciple Śrī Srinivāsa II, belonging to Thirunarāyaṇapuram (Melkote), born in 1705 A.D.,

succeeded to the Gādi at a very late age in A.D. 1779 and filled that office for only a year. As his end was approaching he sent for Śrī Rāmānuja Brahmatantra Swāmi and appointed him his successor in the Peeṭham.

Śrī Ramanuja Brahmatantra Parakāla Swami

This great sage and Yogin was born in A.D. 1709. He was the son of Śrī Thirumalācharya, who was a very near relation of Śrī Srinivāsa or Śrī Thiruvengadāchāriar, who became Śrī Periya Parakāla Swāmi. A native of Bagepalli, he happened to take up his abode in Kumbakonam, where he received the Chakrāṅkana and Mantrams from Śrī Thirumalai Krishṇamāchārya, a direct disciple of Śrī Periya Parakālar. He studied all the Śāstras and Vedānta and received Bharanyāsam at the feet of Śrī Srinivāsa Brahmatantra Parakāla Swāmi I. Once, when he happened to visit Thirupathi during Brahmotsavam, he fell ill and despairing of his life, received Sannyāsam (in his 24th year, 1733 A.D.), even ■ a Brahmachārin, at the hands of Śrī Brahmatantra Jeeyar who lived in the Mutt at Thirupathi conducting the daily services in the Mutt. But he recovered from his illness and continued to discharge all the duties attaching to that āsramam, teaching and spreading the sacred lore for a period of thirty-six years. When he had attained his sixty-ninth year, he was called upon by Śrī Abhinava Srinivāsa Brahmatantra Parakāla Swāmi (Melkote) to ascend the Gādi of the Mutt at Srirangapatnam in A.D. 1779. He continued to reside for a



Sri Ramanuja Perakala Swami



His Highness
Mumtaz Ali Krishna Rao Wodeyar (Boyhood)

considerable period in Srirangapatnam, *i.e.*, till A.D. 1791 administering the sacraments and sacred lore to Śrī Mahārāṇi Lakshammappiyavaru, but during the trouble which ensued in the period of Tippu Sultan, culminating in the wars with the Mahrathas, the Nizam and the British, the Swāmi, at the request of Śrī Mahārāṇi Lakshammappiyavaru, removed himself to Thirupathi. After the fall of Srirangapatnam (1799) he returned and having crowned Śrī Mummaḍi Krishṇarāja Wodeyar, King of Mysore, repaired to Krishṇapuram in T. Narasipur Taluk, having chosen Śrī Krishṇamāchārya, afterwards Śrī Ghantāvātāra Parakāla Swāmi to be his successor in the āsthānādhipatyam on his demise, assuming himself the role of Virakta Sannyāsin. He lived in Krishṇapuram for another ten years till 1810. It may be added that Śrī Rāmānuja Parakāla before he left for Thirupathi, with his divine vision and strange foresight, advised Purniah, Dewan, to build the temple of Śrī Sweta Varāha at Mysore to serve as the nucleus of the future Mysore State.

Sri Brahmatautra Ghantavara Parakala Swami

It was the beauty of character and person and piety, coupled with extraordinary scholarship of Śrī Krishṇamāchārya, which made Śrī Rāmānuja Parakāla recommend Śrī Krishṇamāchārya (of Nallur on the banks of the Pinākini in Penukonda Taluk) to Śrī Mahārāṇi Lakshammappiyavaru for the succession, when he himself retired to Krishṇapuram. He named Śrī Krishṇamāchārya as "Śrī

Ghantāvatāra,” a name of Śrī Vedānta Desika granted by God Śrīnivāsa. In every way, Śrī Krishṇamāchārya resembled Śrī Vedānta Desika. No wonder to this day the services in the temple at Melkote are conducted in his name, *i.e.*, “Śrī Ghantāvatāra Parakāla”. Even as Śrī Periya Parakāla Swāmi administered the Vaishṇava Deeksha and the accompanying sacraments to Śrī Dodda Krishṇarāja Wodeyar, Śrīmad Ghantāvatāra administered all the sacraments and Upadesam, etc., and communicated the knowledge of the Sāstras to Śrī Krishṇarāja Wodeyar III. Śrī Ghantāvatāra then started on a long journey to Thirupathī, Kānchi, Srīrangam and other important centres, famous in the history of Śrī Vaishṇavism, and, having accorded to the inhabitants of the South the privilege of darshan and worship of Śrī Lakshmi Hayagreeva and Śrī Lakshmi Nārāyaṇa, the great Swāmi returned to Mysore and Melkote. In the latter place which has been described by Vedānta Desika as “Yatiparibridha Hridya” (*i.e.*, most favoured of Śrī Rāmānuja), he reorganised the worship and the services in the temple in consonance with the spirit and commands of the Ālwars and Śrī Bhagavān Rāmānuja and Śrī Vedānta Desika including the Kōthārotsavam. In fact, the spread of Śrī Vaishṇavism in modern Mysore country, after the fall of Seringapatam, may be said to have been entirely due to the combined services of Śrī Ghantāvatāra and Śrī Krishṇarāja Wodeyar III, both enjoying the choicest blessings of Śrī Rāmānuja Parakāla

Swāmi, the great Yogi. Brahmatantra Śrī Ghantāvāra Parakāla Swāmi occupied the Peetham till A.D. 1829, when he retired to Vairāgya Sannyāsam, having handed over the succession to the Peetham, at the request of the Mahārāja, to Śrī Rāghavachārya of Nallur, a direct descendant of Śrī Thirukkurukaippirān Pillān, the successor of Śrī Bhagavad Rāmānuja in the Śrī Vaiṣṇava spiritual hierarchy for the propagation of Ubhaya Vedānta, and the recipient of Śrī Lakshmi Hayagreeva.

Sri Vedantha Brahmatantra Parakala Swami

Born in A.D. 1791, he acquired at a very early age the highest degree of proficiency in the Sāstras and Vedānta and, while worshipping at the feet of Śrī Ghantāvatāra, he was called upon by the latter to help him in the expounding of the Sāstras to the disciples of the Swāmi; and when it was found that the Swāmi was getting weak owing to old age, he was recommended to His Highness the Mahārāja Śrī Krishnaraja Wodeyar, to become the *Rāja Guru*, to officiate for Śrī Ghantāvatāra and discharge the duties attaching to the Mutt. He ascended the Peetham in A.D. 1829. He did indeed justify the selection inasmuch as he attracted by his profound and brilliant scholarship the most learned men from the south to Melkote, where he mostly resided. But he succumbed to the inevitable in A.D. 1836 after a brief illness. The aged Śrī Ghantāvatāra survived him for just a year, and he nominated as the successor to the Peetham occupied by Śrī

Vedāntha Brahmatantra Parakāla Swāmi—the renowned Śrīnivāsa-Brahmatantra Parakāla Swāmi III.

Śrī Śrīnivāsa Brahmatantra Parakāla Swāmi III

Born in A.D. 1790 at Tadimarri on the banks of the Pennar and named Śrī Krishṇamāchārya, this great sage very early in life acquired undisputed mastery over the Śāstras even like Śrī Vedāntha Desika, before he was twenty. He then sat at the feet of Śrī Ghantāvatāra and after studying the Vedāntha under him, he acquired the Divya-gnyanam and inspiration from Lord Hayagreeva, after the Bharanyāsam.

Like Śrī Vedāntha Brahmatantra, his predecessor in the holy seat, he traced his descent direct from Śrī Thirukkurukaippirān Pillān, whom he resembled in every way and he was called upon to receive Sannyāsam from Śrī Vedānta Brahmatantra in 1836 by Śrī Ghantāvatāra on account of the illness of the latter, and on his demise was raised to the holy seat of the Śrī Brahmatantra Parakāla. The Mahārāja Śrī Krishṇarāja Wodeyar having by this time left all the affairs of state in the hands of the British Commission, felt free to devote himself to the studies of the Śāstras and particularly the Vedāntha, at the feet of his Guru. The learned company he found himself in gave the pious King a unique halo of spirituality. The Mahārāja's court now came to shine with the dazzling presence of some of the foremost saints and scholars of the age owing to the influence of his Guru. Mysore may be said



H. H. Sri Krishnaraja Wediyar III



Sri Vedanta Brahmatantra Parakala Swamigal

to have become virtually the Kashmir of the age of Lalitāditya and his successors. The revival and growth of Sanskrit learning under the most peaceful surroundings in Mysore ran parallel to the perfection of the administrative system built up by the wise Commissioners. It was thus that Mysore came to be the model for all the States of the New India built up by Bentinck and Dalhousie, because of the unhindered growth of spiritual forces along with material prosperity.

It now pleased the Māhārāja to equip his Guru with all the necessary funds and paraphernalia to enable him to undertake a journey to the North for "Dharma Digvijayam" (Aug. 1844 A.D. to 1854 A.D.). It was as though the Māhārāja wanted to show to the people of New India what an enlightened ruler with a perfectly constitutional administrative machinery to help him could do by way of preserving and promoting the ancient Sanāthana Dharma of this holy land. Well may his example be followed by the Rulers of the States of India, after the 15th August, 1947 who may elect to stand outside the territories administered by the successors of the British, in the administration of the countries under them. If India came to have in its midst Rajarshis like the last Śrī Krishnarāja Wodeyar IV of Mysore and his revered grandfather, what a blessing would it be for this country with its hoary antiquity and its inexhaustible cultural and spiritual stores!

The record of the journey of Śrī Śrīnivāsa Brahmatantra Parakāla Swāmi has been preserved

in the shape of a Champu named "Śrī Parakālaguru Vijayaḥ", written in his sixteenth year by Śrī Krishnamāchārya (later, Śrī Kṛṣṇa Brahmaṭantra Parakāla Swāmi) the fourth in succession to him in the Holy Seat. Among the sixty odd works which that distinguished Āchārya has presented to the world, this Champu was just the maiden production, having been dedicated to the holy feet of his Āchārya, in whose entourage throughout the journey he was privileged to be present. The Yātra of Śrī Śrīnivāsa Brahmaṭantra may be said to have been as fruitful in the history of the spread of Śrī Vaiṣṇava culture as that of the great Śrī Rāmānuja a thousand years before him.

Seeing that the people in the western coastal strips, divided from the Plateau by the soaring heights of the Ghats, had as yet not been much influenced by the Viśiṣṭādvaita system of Philosophy, the great Guru directed his path towards the coast and passing through the South Kannada country by way of Kōdiyāla, reached the seaport of Udupi, sanctified by the birth of Śrīman Madhvāchārya, the great propounder of the Dvaita Philosophy. The presiding Swāmi of the Mutt there, on being acquainted with the approach of the Āchārya, came out to welcome him outside the precincts of the town accompanied with all his regal paraphernalia and by his great assemblage of sishyas and scholars. After the strange but memorable greetings exchanged by the exponents of the two great Vaiṣṇava systems, the Udupi Swāmi invited the Mahārājaguru of Mysore

to be his own guest in his Maṭham. Śrī Śrīnivāsa having gladly accepted the invitation, the Āchārya of Udupi (His Holiness Śrī Vāmanathīrtha) led on his guest in procession to his Maṭham, amidst the acclamation of the inhabitants through the streets decorated for the occasion. For the space of three days Śrī Śrīnivāsa sojourned in the Mādhva Mutt, expounding the Visishtādvaita system to the gatherings there. That sacred place chosen as his residence by Lord Śrī Kṛṣṇa now became the scene of a vast concourse of learned men and devotees from the neighbourhood, who came there to witness the glory of Śrī Hayagrīva, along with Śrī Lakṣmī Nārāyaṇa and Śrī Venugopāla, objects of worship in the golden Mantap of the Parakāla Mutt. The period of three days during which the Swāmi sojourned there was the happiest in the annals of the two maṭhams, whose heads performed common worship at the feet of Lord Śrī Kṛṣṇa of Udupi. The costliest presents were exchanged between the two great Maṭhādhipathis in the shape of offerings to the deities worshipped in the Maṭhams. The learned gathering also received similar presents from the two Āchāryas. To the regret of both, however, the guest from Mysore took his departure from Udupi. Passing through Shikarpur on the way, Śrī Swāmi arrived at Dharwar, the heart of Karnaṭaka. In Dharwar, the great centre of traffic and enlightenment, lived at the time a great many learned men whose ancestors had been favoured with gifts of land and titles during

the glorious days of the Peshwas of Poona. Karnātakas and Maharāshtrians had vied with each other in making that city the centre of enlightenment and opulence, reminiscent of the ancient glory of the Sātavāhanas, Chālukyas, the Rāshtrakūṭas, the later Chālukyas, the Hoysalās, and the Vijayanagara Sovereigns. Amongst the large body of the learned men inhabiting Dharwar at the time, the most renowned was Śrī Gaṇapathi Sāstri who, along with a profound knowledge of all other Darśanas, had earned special reputation as the leading exponent of the Vaiseshika system of Śrī Kaṇāda. Accompanied by a large concourse of Sishyas and leading scholars of various other schools, Gaṇapathi Sāstri made his visit to the Swāmi and engaged him in a friendly sāstraic discussion. A great disputation ensued between him and the Āchārya in the Sāstras, according to ancient custom. Profoundly enlightened by the Swāmi's expounding of the Visishtādvaita, Gaṇapathi Sāstri performed obeisance to him along with his own vast congregation of disciples. While the Swāmi dwelt in Dharwar, immensely to the joy of the inhabitants, there came a Śrī Vaiṣṇava gentleman of repute from Belgaum, named Śrī Thimmappaiaengar, alike famous for his learning and wealth. Having worshipped at the feet of the Swāmi, the gentleman invited Śrī Swāmīgal to Belgaum to spend the Chāturmāsya days there ■ his guest. The Āchārya accepted the invitation and repaired to Belgaum, followed by a large host of learned men, representa-

tives of all systems of philosophy, from Mysore, Udupi and Dharwar. The long sojourn in Belgaum of the Swāmijee afforded the opportunity for the scholars about the country to visit the Swāmijee and pay their homage. Daily Vidwat Sabhās had become the characteristic feature of the period of the stay of the Swāmi in Belgaum. Thimmappiengar, also known as Sreenivāsāchārya, had the privilege of receiving the Nyāsavidya from His Holiness. In the meantime, the news of the Āchārya's proposed visit to the north had preceded him and the Śrī Sankarāchārya of the holy peetham of Sankeshwar, who had been described as "the sun for the lotus of Sankara Siddhānta", sent the vidwans of his āsthānam with the invitation to the Swāmi to visit Sankeshwar and accept his hospitality in his Maṭham. Śrī Swāmi readily agreed and, led by the envoys from Sankeshwar, entered the holy city amidst the acclamations of the people and was warmly welcomed by Śrī Sankarāchārya to his Maṭham. The two Swāmis representing the two systems of philosophy, living together, engaged in daily disquisitions, presented a unique spectacle to the gathering there. Appraised of the tidings of the Mysore Mahārājaguru's triumphant Dharma Digvijayam, the Mahārāja of Kolhapur now requested the Swāmi to extend to him and to his State the privilege of His Holiness's visit. The invitation was of course accepted, and the Swāmi received there the usual Royal welcome and the homage of many of the chiefs of the Southern Mahratta States, assembled there for the purpose of

obtaining the darśan of the renowned sage. There the Swāmi had the joy and privilege of worshipping Śrī Mahālakṣmī, the presiding deity of Maharashtra. The Ruler of Sāngli was then accorded the privilege of worshipping Śrī Hayagrīva in his Palace. There, at Sāngli, had arrived from Satāra a scholar of high repute, Śrī Nārāyaṇa by name, versed in the Kaṇāda lore. The usual disputation regarding the respective Sāstras took place, to the interest and joy of the great gathering. Having received the blessings of the Āchārya, the rulers assembled made the costliest presents to Lord Hayagrīva amongst which was a fine elephant mounted with a silver mantap (howdah). Before the Swāmi took leave of the Ruler of Sāngli, Śrī Nārāyaṇa had carried the fame of the Āchārya to the Raja of Satāra, his patron. That Chief now invited him to his famous capital. While the Swāmi was at Satāra, there arrived the greatest Vyākaraṇa scholar named Śrī Bhāskara accompanied by an army of equally famous scholars, poets and philosophers, versed in the various sāstras. Śrī Bhāskara was the Rājā-guru of Satāra. The distinguished meetings held there were productive of the greatest advantage to everyone present during those memorable days. Amongst the presents made to Śrī Hayagrīva by the Ruler of Satāra were two famous white horses. Meanwhile there had arrived too, at Satāra, the famous capital of Śrī Chatrapati Shahoo, Śrī Kṛishṇa Bhatta from Poona, the capital of the Shrimants, the Peshwas. He had been sent by Śrī Mohana

Sāstri, the most learned and the most renowned exponent of all the sāstras, recognised, however, by all India as the particular advocate of the Advaita philosophy. After the usual disputations Śrī Swāmijee was invited by Śrī Kṛṣṇa Bhatta to Poona, to meet the vast concourse of Pandits, hailing from the remotest regions of India, under the headship of the great Śrī Mohana Sāstri. Under the accomplished Peshwa Bajecrao II, Poona had been turned into a 'Saraswathi Peetham' as it were. And Śrī Mohana Sāstri might be said to have been the recognised guardian of the Peetham. Driven from their homes by the disastrous revolutions which had overwhelmed the kingdoms and the Empires of India to the north of the Kṛṣṇa, due to the wars raging over two centuries, the most reputed scholars had resorted to Poona, which had been made the sanctuary for what remained of Hindu culture by the great Shahoo and the Peshwas. It was verily the last culture centre of the South, a reminiscence of Takshasila, Nalanda, Nuddia and Kāshi of the north.

The whole city turned up to have darṣan of the great Āchārya of the south—the reputed Maharājaguru of Mysore. Amidst the tumultuous welcome in which joined all classes of men and women, Śrī Swāmijee made a triumphal entry into Poona. In the midst of the vast gathering was Śrī Mohana Sāstri, who was amongst the first to welcome the Śwāmi as he entered the city. When the Sāstri heard the words "UBHAYA VEDANTHACHARYA "

amongst the titles, sounded by the followers of the Swāmi, the Sāstri turned to the Swāmi and with a smile asked which the two Vedānthas referred to were. He himself knew of three! He received the necessary explanations that the two Vedānthas were the two alternative paths of salvation, indicated in the Vedic Upanishads as well as in the Drāvidopaniśhats in Tamil, the latter having been recognised universally as the South Indian counterparts of the Vedas from the age of Agasthya (as complete and sacred as Vedic literature, known as the northern Aryan path was)—having been revealed to the Ālwars. Thus, the two great teachers in happy conversation passed through the decorated streets of Poona, receiving the homage of every one till the Swāmi reached the home, “Thulasīvanam” of Śrī Raghavārya’s son Śrī Nrisimhārya which had been prepared for the residence of the Swāmi. Poona was *en fete* for the day. Mohan Sāstri and others betook themselves to their homes, taking leave of the Swāmi for the day. The next morning, after the usual services and worship in the Mutt at (Thulasīvanam) as the Āchārya was engaged in expounding the Sāstras to Śrī Narasimbāchārya, Śrī Lakshmīnrisimbāchārya, Śrī Ananthāchārya and other disciples, there appeared before the assemblage of disciples, a veritable army of the foremost Indian scholars of the age, led by Śrī Mohan Sāstri, among the former being Śrī Bhikkhusāstri, Triyambakasāstri, Gopālāchārya, Kṛishṇa Bhatta mentioned above, Ganesha Sūri, Ramachandra

Shāstri, Dābāchārya, Narāyaṇasāstri, Mahadevasāstri, Viṣṇusāstri, Govindasāstri, Dhondoo Pandit, Bālasāstri and several others of repute, expert representatives of the various Darśanas. The visitors were received with a warm sign of welcome by the Āchārya seated in his Āsanam. Having made their obeisance, the assemblage of visitors was asked to be seated. After a spell of deep silence to which the assemblage lapsed for a while, Śrī Mohana Sāstri was the first to speak. With a respectful but challenging attitude the great scholar started a disputation with the question as to how it was that the Āchārya elected to assume the "Tridanda" Sannyāsam forbidden as it was in the Kālī age by most of the Dharmasāstras like "NIRNAYA SINDHU". After a long discussion over this and other allied subjects, like the wearing of Śikha, Yagnopavītha, Kaṭisūtra, etc., having received convincing sāstraic explanations, the great Sāstri, free from passion and prejudice, now rose from his place and begging forgiveness for his non-performance of the Śāṣṭāṅgapraṇāman at the feet of the Swāmi up to the moment, along with his disciples performed the Dandavāthapraṇāman a dozen times,—a token of repentance and prayer for forgiveness. In the afternoon, too, they repeated their visit; and disputation on other topics continued till evening when the assembly broke up for the day. The following morning, Śrī Mohan Sāstri and others started a discussion on the propriety of the "Taptachakrāṅkanam", "Oordhvapundradhāraṇam" and such allied subjects relating to the outward

practices of the Śrī Vaishṇava cult, with the same result as on the previous day. The audience returned to their abodes fully convinced by the Āchārya's arguments in favour of these. In this manner, each day was devoted to a controversy relating to the various systems, expounded by everyone of the party headed by the celebrated Sāstri. In the end, at the conclusion of the Sabha, lasting over a month Śrī Mohan Sāstri stood up and acknowledged that he was discomfited—sāstraically,—of course, on all counts and declared that the Swāmi, by having the best of all the disputations, might claim to have won over all the Sāstris of India, those of Kāshī, Mithila, Gauda, Anga, Vanga, Gujara and so forth.

As a sign of the recognition by them of the spiritual supremacy established over them, Śrī Kṛṣṇa Bhatta, Śrī Mohan Sāstri and many other Sāstris performed Pādapūja to the Swāmi, begged for and got the holy Śreepādathīrtham of the Great Āchārya and expressed their gratefulness. "Blessed, indeed, is the great sovereign who has the fortune of having such an Āchārya for his Guru" said they. Day after day, the Swāmi was then taken to their homes by the Pandits for worship of Śrī Hayagrīva and Pādapūja and Shreepādathīrtham for their families also.

On one of these days, Śrī Mohan Sāstri, as the leader of the Pandits, stood up in the assembly and read aloud a document in which he stated that he and his followers were indeed overcome thoroughly in the sāstraic battles by the great Āchārya. Copies

of this signed by them, were also despatched to the great Sabhas of the learned men in the north. Śrī Srīnivasa Brahmataṇṭra Parakāla now thought of proceeding on a tour to the sacred places of the north in the company of his followers to secure for them the advantage of a Thīrthayātra. Taking leave of Śrī Nṛsiṃhachārya, Mohan Sāstri and all others, Śrī Swāmi left Poona to the north. By quick marches, Śrī Swāmi crossed the Kṛishṇa and reached Nāsik on the Godāvari. Attracted by the association of the place with the memory of Śrī Rāmachandra, the Swāmi proposed to spend the Chāturmāsam days there.

This provided an opportunity for the distinguished scholars of the north to repair to the Swāmi's abode and the whole period was spent there with daily sabhas and lectures and Upadeśams. Once, however, a holy Muslim Peer visiting the Swāmi,—by permission, engaged in prolonged discussion with him, and was ultimately satisfied that the teachings of Islām were in no way contradictory to the spirit of Sanāthana Dharma; and he joyfully performed profound obeisance to the Swāmi. By this time, Mahārāja Sree Kṛishṇarāja Wodeyar, having arranged to celebrate SHASTIPURTHI SANTI (A.D. 1854—60 years from his birth A.D. 1794) according to the Sāstra, had despatched a letter begging the Swāmi for his return immediately to Mysore to grant him the privilege of his presence on the occasion. Unless he had performed the Pādapūja to the Guru and received his blessings, it would not be

appropriate for him to go through the necessary ceremonials, he felt. Moved by the importunity of his foremost Royal disciple, the Swāmi made up his mind to return to Mysore and on the day following the completion of Chātur māsyā, exactly a fortnight before the Dasara, he left Nāsik, to the profound sorrow of all who had the privilege of enjoying his Darśan and listening to his learned lectures and Upadeśams for over ten months.

In the meantime, the Rāja of Akkalkot, having heard of the return journey of the Swāmi towards Mysore, sent messengers to him with the invitation to grace his capital with his presence in the course of his journeys. The Swāmi having accorded his assent, the Rāja came out of his capital and led on the Āchārya in procession to his Palace. There, at Akkalkot, the Rāja with his following and his citizens had the privilege of Darśan and performance of Pūjas of the Swāmi for the space of a week. Among the presents that the Rāja offered to Śrī Haya-greeva was a famous elephant.

By forced marches the Āchārya arrived at Melkote. Straight away he proceeded to the temple of Śrī Nārāyaṇa after receiving the temple honours at the outskirts. After worshipping there he entered his own Mutt on the 'Kalyāṇi' Thīrtham. The next morning, after finishing the worship at the Mutt, the Swāmi proceeded up the Hill of Śrī Yoga Nrisimha and after the pūja returned to the Mutt. By that time messengers had arrived from Mahārāja Śrī Krishnaraja Wodeyar bearing the letter conveying

the Royal disciple's feelings of happiness at the return of his Guru to his own country after the triumphal journey to the north and begging his immediate return to the capital. The Guru started forthwith. On the way, he halted at Srīrangapatnam for a day. In the afternoon a special messenger named Śrī Mukhāmi Narasimhāchārya, despatched by the Mahārāja, brought the tidings in advance that Śrīmān Mahārāja would go over the next day in person to receive his Guru in Srīrangapatnam and escort him to the capital himself the next morning. The Swāmi having paid his visit to Śrī Ranganātha Temple for worship, returned to the Mutt, and had scarcely finished performing the worship at noon, when the Maharāja Śrī Krishnarāja Wodeyar arrived in State to pay homage to his Guru, after a long separation. His joy when he beheld him can better be imagined than described. After getting the Darśan of Śrī Hayagrīva, the Royal Disciple felt at the feet of the great Āchārya and bathed them with tears of joy.

After a brief but moving and happy conversation, the Mahārāja led his Āchārya to a new golden palanquin which he had brought in his train. The procession to the capital, led by the Royal Disciple in person, who alternately drove in his State Carriage, walked on foot some yards, again riding on horseback, reached the capital which had been prepared for the reception. Amidst the acclamations of the people, the Guru and the Royal Sishya slowly passed through the streets. It was indeed like the entrance to Ayodhya of Śrī Rāmachandra, after his return

from exile, led by Bharata. After the reception in the Palace and the usual visits to the temples, the Swāmi returned to the Mutt, in Śrī Sveta Varāha-swāmi Temple. From then, onwards, Śrī Mahārāja Krishnarāja Wodeyar, sitting at the feet of his Guru, started a systematic study of Śrī Bhagavad Gīta, the Bhāshyas and Śrī Bhagavadvishayam. Alternately residing on the banks of the Kapila, the Cauvery, and in Mysore, Śrī Swāmi lived up till A.D. 1861, a dazzling ornament to the grand assemblage at the Royal court of Mysore of the foremost Pandits and seers of the age. He conferred the Sannyāsa Āsram on Śrī Srinivasa Desikendra at the request of the Mahārāja, before he left the world.

Śrī Srinivasa Desikendra Brahmatantra Parakala Swami

Born in 1802 A.D., receiving his Chakrāṅkapam and Sreemad Bhāshyam from Śrī Brahmatantra Ghantāvātara Parakāla, Bharanyāsam from Śrī Vedānta and Thatvārtha and Mokshāsrāmam from Śrī Srinivasa Brahmatantra Swatantra, Śrī Srinivāsa Desikendra, a native of Pāḷya in the Goribidanur taluk, had early acquired the height of proficiency in "Veda, Vedāngas, Purvottara Mimāṃsas and Śrī Bhagavadvishaya and all the Sāstras", so that he came to be described as a "second sun in Brahmaparchas". Having ascended the Peetham (1861) and having taught the Ubhaya Vedānta to a host of scholars, the Swāmi started on "Dharma-digvijayam tour". Proceeding to the east and south



Sri Ranganatha Brahma Tantra Parakala Swamikal



His Highness
Sri Chamarajendra Wadiyar Bahadur, G.C.S.I., G.O.S.
Maharaja of Mysore

the Swāmi visited the holy shrines at Thirumalai, Śrī Kānchi and Srirangam, etc. Everywhere he distinguished himself in the friendly disputations with the leading scholars of the age versed in the Vishistādvaita system. Śrī Lakshmi Amba, consort of the Rāja of Ātmakur, in Hyderabad Kingdom, received Chakrāṅkaṇa, Bharanyāsam and Manthropadesam from him. He also bestowed the gift of Prapatti on Mahārāja Śrī Krishṇarāja Wodeyar at the closing days of his glorious and highly spiritualised life. Fortunate indeed was that great Ruler, who enjoyed the spiritual blessings of five great Āchāryas, Śrī Rāmānuja, Śrī Ghantāvātāra, Śrī Vedānta, Śrī Srinivasa and Śrī Srinivāsa Desikendra Parakālas in his long rule—even like Śrī Rāmānujāchārya and Śrī Periya Parakāla. The history of Śrī Srinivāsa Desikendra's journey to the south and north has been preserved in the Champu "Sreemad Uttara Parakāla Guru Vijaya" by Śrī Krishṇa Brahmatantra Parakāla Swāmi.

Śrī Ranganatha Brahmatantra Parakala Swami

On the demise of Śrī Srinivasa Desikendra in A.D. 1873, the succession to the Brahmatantra Parakāla Peetham passed on to Śrī Ranganātha. Born at Vāyalpad on the banks of the Bāhuda (Cuddapah District) in the famous family of Śrī Vādhūla, in A.D. 1812, Śrī Ranganātha, the son of Śrī Nṛsiṃhāchārya, even at a very early age, developed such grasp of Vedas and Vedāṅgas by intuition that he came to be described as "Brihaspati

Samoh buddhya" and merited the title of "Sarvatantra Swatantra" like Śrī Vedānta Desika. He addressed himself to the task undertaken by Śrī Śrīnivāsa Brahma-tantra from where he had left at Nāsik, and while yet a young grihastha, travelled wide over Northern India engaged in propagating Śrī Vaiṣṇava Siddhānta and seizing every occasion to be present at the great Sabhas at Jaipur, Kāshi, Darbhanga, etc., where the most distinguished scholars of the days assembled and discussed. Having established his reputation as the unchallenged re-establisher of the Viśiṣṭādvaita philosophy in the north, particularly in the Sabha assembled at sacred Kāshi for the purpose, Śrī Ranganātha settled down in Rewa State at the earnest invitation of Śrī Mahārāja Raghurāj Singh Bahadur, to whom he became the specially favourite Āchārya. He was familiarly known as Rewa Rangāchārya Swāmī in the North. Śrī Govardhan Rangāchārya who had carried the banner of Śrī Bhagavan Rāmānuja and the Ālwārs into North-Western India to Madhura and Brindāvan, showed the highest honours to him.

Succeeding to the holy seat of Śrī Brahma-tantra Parakāla Mutt, he became the central figure amongst the most distinguished scholars of the age, representatives of all the Sāstras and Darśanas; and every evening a great Sabha in Mysore gathered round him and received his help in the maintenance and unhindered growth of the knowledge of ancient Sāstras. The great "Saraswatī Prasāda Pāthasāla" (now "The Mahārāja's Sanskrit College") at Mysore



Sri C. Rangacharlu, C.I.E.
Dewan of Mysore

derived its strength and usefulness as the result of the Sabhas held in the Mutt. The great Swāmi became a Vikramāditya, as it were, as the head of the Sabha of the Muti, pandits, vying with each other, in their endeavours to win the Swāmi's approval for any particular Siddhānta which they might seek to expound. Sreeman Mahārāja Śrī Chāmarājendra Wodeyar received Chakrāṅkayam and other accompaniments of Vaishṇava deeksha from this Swāmi (1884). The Gādi of Śrī Brahmatantra Parakāla was adorned by him for the space of twelve years till A.D. 1885.

In A.D. 1877, the most terrible famine swept over South India, affecting Mysore seriously; and at least the inhabitants of the capital and the suburban villages round Mysore were saved from starvation by the gift of the Mutt under the orders of the Swāmi. This, however, involved the Mutt in a great financial crisis. It was, however, tided over with great difficulty by his successor on the Śrī Hayagrīva Peetham in A.D. 1885, Śrī Krishna Brahmatantra Parakāla Swāmi, the greatest Poet Āchāryaswāmi after Śrī Vedānta Desikar.

Śrī Krishna Brahmatantra Parakāla Swami

The study of "Śrī Parakāla Guru Vijayam" composed in his sixteenth year and dedicated to the lotus feet of Śrī Śrīnivāsa Brahmatantra Parakāla Swāmi and which won for him even so early the title of "Kaviśārvabhauma" itself is sufficient to enable one to regard him as the chosen of Śrī

Lord Hayagrīva. Born in A.D. 1839 in Āmidela on the banks of the Pinākini as the second son of Śrī Thāthāchārya, a scion of the renowned Ghanagiri (Penukonda) Appalāchārya, the author of "Sāra-prakāsika", a resident of Hosadurga, he was named Krishna after Śrī Srinivāsa Brahmatantra Parakāla (whose name it was as a Grihastha) who had foretold of his birth as he once blessed the Swāmi's father. Before he was sixteen he had acquired such proficiency in Vyākaraṇa, Sāhitya, Alankāra and allied Śāstras that he was able to produce the "Parakāla Guru Vijaya," which won for him the title of "Kavi-Sārvabhauma". After receiving Panchasamskāram from Śrī Srinivāsa Brahmatantra, he was blessed with the gift of Śrī Hayagrīva Mantram from the great Swāmi on the banks of the Kapila when he was just sixteen. Having been blessed with the teaching of Śrī Bhāshya and other Vedānta Granthas by that illustrious Āchārya, he was enjoined to assume the Grihastha Āsram and proceed to the Samasthānam of Ānegundi at the invitation of the Ruler Śrī Thirumalarāya, offered through Śrī Srinivāsa Brahmatantra Swāmi. There, at the former's request, he composed "Śrīrangarāja Vilāsam" as a tribute to the Ruler's family God Śrī Ranganātha. From there he proceeded to Gadwal Samasthānam at the invitation of Śrī Rāmabhoopāla, the Raja, and at his request wrote the Champu "Kārthikotsava Deepika" as a tribute to Śrī Kesava Swāmi, the Raja's family God. The Rāja of Ātnakur, Mukkara Śrī Seethārāma Bhoopāla, invited Śrī Krishnamāchārya

Kavisārvabhauma to his Samasthānam and begged him to compose a work to be dedicated to Śrī Śrīnivāsa, his family God. The result was the Champu of "Śrī Śrīnivāsa Vilāsam". This visit to Ātmakur was followed by the visit to Vanaparthi Samasthānam, whose Rāja Śrī Rāmeshwara Rao had several works composed by the poet among which was "Chapeṭābati Stuti". At the Rājā Śrī Sankarāmba's special request, the poet composed in nine hours on the same day at a stretch "Uttara Ranga Mahātmyam" and "Śrī Rāmeshwara Vijayam". Continuing his journey to Jataprole Kolhapur, he was received in State by the Rāja Śrī Venkatanātha Rao; and implored by him, he produced in one night "Śrī Nrisimha Vilāsam" and in another night "Madana Gopāla Mahātmyam". Finally, at the request of the Rāja of Vanaparthi, he settled down at the place and was engaged in the teachings of Darśanams to the large armies of scholars who resorted thither.

Visiting Mysore, once, Śrī Krishṇamāchārya received Bharanyāsa at the feet of Śrīnivāsa Desikendra Brahmatantra Parakāla Swāmi, who was then at Śrīrangapatnam. During his stay there, he composed the "Uttara Parakāla Digvijayam," a Champoo constituting the history of Śrī Desikendra's Dharma Digvijayam" in the South at Thirupathi, Śrī Kānchi, Thiruvallur, Śrīrangam and other sacred places; as also the "Vedapādas-tava" and dedicated both the works to Śrī Swāmi. He was then blessed by the Swāmi who was pleased

to foretell that Śrī Kṛṣṇamāchārya would one day certainly grace the Holy Peetham of Śrī Brahmatantra Parakāla Mutt.

Returning to Vanaparthi, the Āchārya expounded to the Rāṇi, Sreemad Rāmāyaṇa, Sreemad Māhābhāratha, Śrī Viṣṇu Purāṇam and Sreemad Bhāgavatham. While he was engaged in giving lectures on the last he came to the possession of a commentary on it, written by Śrī Veerarāghava Swāmi named “Munibhāvaprakāśika”, and after much industry and careful research got a copy made of it and had it published at the request of the Rāṇi.

By this time, Śrī Ranganātha Brahmatantra Parakāla Swāmi had been feeling old and sent for Śrī Kṛṣṇamāchārya at Vanaparthi. On his arrival at Srīrangapatnam, the Āchārya offered his homage to the Swāmi along with the Granthas he had composed as humble dedications to Śrī Swāmi. He dwelt there a considerable time, engaged in the study of Darśanas, and when he proposed to take leave of him, Śrī Ranganātha Brahmatantra was pleased to say that he would prove to be his own worthy successor to the Holy Peetham after him and having prepared the Āchārya for the same by the gift of the necessary mantrams and other Upadeśams, he permitted him to return to Vanaparthi, at the same time enjoining on him to be prepared to go over to Mysore when the call would go forth to him from the Mahārāja. Accordingly, blessed by three predecessors of his, Śrī Kṛṣṇamāchārya ascended the Peetham on the demise of Śrī Ranganātha Brahmatantra Parakāla



Sir K. Seshadri Iyer, K.C.S.I.
Dewan of Mysore

in A.D. 1886. (Śalivāhana 1807 Pārthiva, Śrāvaṇa Bahula Dasami.)

Śrī Śrī Kṛṣṇa Brahmaṇtra Parakala Swami

It has been pointed out that owing to the help rendered to the famine-stricken citizens of Mysore during 1877, the Mutt had to incur an inordinately heavy debt. The first act of His Holiness Śrī Kṛṣṇa Brahmaṇtra on ascending the Gādi was the arrangement made by carefully planned economy to redeem the debt by a process of instalments. With the ungrudging co-operation of His Highness the Mahārāja Śrī Chāmarājendra Wodeyar and Sir K. Seshadri Iyer, the Dewan, the Swāmi was able to put the finances of the institution on a stable footing. The occasion of the final redemption of the debt by His Highness the Mahārāja Śrī Kṛṣṇarājendra Wodeyar IV (25-6-1903) was marked by the visit of the Mahārāja to the Swāmi and the holding of the first of the series of the Vajra Dolotsavam inaugurated in His Highness's presence. The feast has since become an annual function like the Vairamudi Utsavam at Melkote, inaugurated by Śrī Rāmānuja. The Utsavam is held on the occasion of the reigning King's Birthday. The completion of the printing of the Śrī Bhāgavatha commentary by Śrī Veera-rāghava was the next task accomplished by Śrī Swāmi with the help of the Rāṇi of Vanaparathi Samasthānam in 1893.

Śrī Seetha Vilāsa Devājammani Mahārāṇīyavaru, consort of Śrī Kṛṣṇarāja Wodeyar III, received

Bharanyāsam at the feet of Śrī Kṛṣṇa Brahmatantra Parakāla Swāmi. In 1899 (Vikāri, Jyēṣṭha) on the occasion of Śrī Swāmi's completing his 60th year, the Queen Mother Mahā Māthrisī Śrī Mahārāṇī Vāṇivilāsa Sannidhāna and Śrī Kṛṣṇarājendra Wodeyar IV invited Śrī Swāmi to the Palace and had the Śrī Hayagrīva Āradhanam specially performed there. Śrī Mahārāṇī Vāṇivilāsa Sannidhāna, Śrī Mahārāja Śrī Kṛṣṇarāja Wodeyar IV and the former's brother Śrī Sirdar Kāntarāj Urs (later, Dewan) received the Chakrāṅkaṇam and accompanying Mantropadeśam at the sacred hands of Śrī Kṛṣṇa Brahmatantra Parakāla.

At the request of Śrī Swāmi, His Highness the Mahārāja Śrī Kṛṣṇarāja Wodeyar and Her Highness Śrī Mahārāṇī Vāṇivilāsa, the Queen Mother, had the Old Mutt in the capital rebuilt to house the Lord Śrī Hayagrīva and Śrī Lakṣmī Nārāyaṇa.

In response to the prayers of its inhabitants, His Holiness undertook a journey to Kulaganam near Nanjangud and blessed hundreds of Haḷekarnaṭaka Brahmanas with Chakrāṅkaṇam, etc.

Among the sixty-seven odd works written by the Swāmijee during the fifty-seven years, beginning from the sixteenth, are Champoos like "Śrī Parakāla Guru Vijaya," Nātakas like "Subhadṛā Parīṇaya," Sthothrams like "Prapanna Sowbhāgya Stūti," Dharma Sāstras like "Saraswathī Mūlādhanam", Commentaries like "Lakṣmī Sahasra Prakāśika" and "Hamsasandesa Rasāswādini" and the great work on Rhetoric, "Alankāra



Sri Krishna Brahmatantra Parakula Swami



His Highness Sri Krishnaraja Wadiyar Bahadur and
His Highness Sri Kanteerava Narasimharaja Wadiyar Bahadur

Mañihāra " dedicated to Śrī Venkatesha, Lord of Thirupathī. Thus, having graced the Āsthānam of Lord Śrī Hayagrīva for a long and glorious period of twenty-seven years, the Great Āchārya proved to be a second Vedānta Desika appearing on the earth in the modern world. In order that the Āsthānādhipatyam of the Mutt might continue unimpaired during the rapidly deteriorating period the world is passing through with its modernness, Śrī Kṛṣṇa Brahmatantra, just before his end had installed on the Peetham, with the approval of Śrī Kṛṣṇarāja Wodeyar IV, Śrī Purāṇam Narasimha Āchārya Swāmi of Gadwal, the head of the assemblage of Pandits of that Samasthānam, which was a miniature Kashmir of modern times attracting the most profound scholars and artists of repute. While doing so, the Great Swāmi—with the strange foresight characteristic of him, also advised His Highness that his successor now named "Śrī Vāgīsha Brahmatantra Parakāla Swāmi" should in his turn be succeeded by Śrī Rangāchārya of Ātmakur, Srīmad-Abhinava Ranganātha Brahmatantra Parakāla Swāmi, the present occupant of the Peetham.

Srī Vagīsha Brahmatantra Parakala Swami

Srī Vāgheesha Brahmatantra Parakāla, a descendant of a renowned family of holy pandits, had, as the hereditary head of the Vidwat Sabha of Gadwal Samasthānam, early attracted the attention of Śrī Kṛṣṇa Brahmatantra during the days when the latter was at Vanaparthi. Added to his proficiency in Vyākaraṇa, which had earned for him

fame as a second Pāṇini, this Āchārya was equally well versed in all the Darśanas and by his versatility and varied talents was able to exercise a decisive voice in the concourse of Pandits anywhere. In addition to this, he possessed Yogic powers known only to a few of his acquaintances like Śrī Kṛṣṇa Brahmaṇṭra. During the short period of twelve years (Virodhikṛit to Krodhana) Śrī Kṛṣṇarāja Wodeyar made three public visits to the Mutt in all formality. The first was on the occasion of the Annual Vidwat Sabha of Chātur māsyā and the last on the occasion of the installation of the image of Śrī Kṛṣṇa Brahmaṇṭra in the Brindāvan. On the last occasion, His Highness the Mahārāja was accompanied by His Highness the Yuvarāja Śrī Kanteerava Narasimharāja Wodeyar. But the numerous private visits of His Highness were more fruitful inasmuch as they were long and had for their chief purpose the brief but close and authoritative study by His Highness of the fundamental tenets of the Viśiṣṭādwaita system of philosophy direct from his Āchārya. At the earnest request of Her Highness, Śrī Mahārāṇī Vāṇivilāsa, His Holiness more than once visited the Palace and gave Upadeśams to all the members of the Royal Family in regard to Bharanyāsam, Thirumanthārtham, etc.

Supreme simplicity, characteristic of this great Swāmi, like Mahātma Gandhi, attracted one and all to him. It may be mentioned that some Advaitic scholars even received Bharanyāsam from the Swāmi. As an example of the Swāmi's sympathetic nature



Sri Vageesa Brahmatantra Parakala Swami



His Highness
Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., C.B.E.
Maharaja of Mysore



His Highness
Sri Kanteerava Narasimharaja Wadiyar Bahadur, C.C.I.E.,
Yuvaraja of Mysore



Srīmad Abhinava Ranganatha Brahmatantra
Parakula Swamigal



His Highness
Sri Kanteswara Narasimharaja Wadiyar Bahadur, G.C.I.E.
Yuvaraja of Mysore

may be mentioned the fact that when His Holiness Śrī Chandrasekhara Bhārathi Swāmi of Sringeri was reported to be seriously suffering from some mental derangement, Śrī Vāgeesa successfully prayed to Śrī Hayagrīva for the former's quick recovery and when he visited Mysore in the course of his "Dharma Digvijayam" Śrī Vāgeesa Brahma-tantra Parakāla Swāmi sent a message of congratulations to the head of the Sringeri Jagadguru Peetham through his accredited agent. The memory of this Great Āchārya is gratefully cherished by his numerous disciples—and non-Sishyas, too, who had the privilege of studying the Sāstras directly sitting at his blessed feet.

A remarkable attestation of the Swāmi's Yogic power was the fact that quite recently, when the grave of the Swāmi was opened for the removal of the earth after nearly twenty years with a view to filling it up afresh for the construction of the monument (Brindāvan) over it, the Swāmi's body, Yogic pose, and all the articles buried with it were found intact, just as they were, at the time of the interment. Lest his Samādhi should be disturbed, no time was lost in covering up the receptacle and erecting the Mantapam over it. Such a Yogin was the great occupant of the Śrī Brahma-tantra Parakāla Mutt Peetham from 1912 to 1925. The funeral of this Swāmi was attended by all Government Officers and the Members of the Representative Assembly, which was in session at the time, and which was suspended as soon as the demise of the Swāmi was announced.

In accordance with the wish expressed during his life-time by His Holiness Śrī Kṛṣṇa Brahma-tantra to His Highness Śrī Kṛṣṇarāja Wodeyar and Śrī Mahārāṇi Vāṇivilāsa, the latter, much against the Āchārya's own wishes, raised Śrī Rangāchārya Swāmi to the position of the Rāja Guru of Mysore on 15th October 1925 as "Śrī Lakshmi Hayagrīva Divya Pāduka Sevaka "

**Sreemad Abhinava Sri Ranganatha Brahma-tantra
Parakala Swami.**

Born in Thāraṇa-Pārthiva (1884) as the result of prayers to Śrī Lakshmī Nṛisimha and Śrī Rāmachandra, Śrī Rangāchārya, a scion of the family of Haritha to which Śrī Rāmānuja belonged, early moved out to Mysore from his place of birth at the age of seventeen prompted by his unquenchable thirst for the divine knowledge to crown his knowledge of the Sāstras which he had already attained at a very early age. Śrī Kṛṣṇa Brahma-tantra discerned this legitimate greed for gnyānam, and bestowed on him Śrī Chakrāṅkaṇam and Śrī Bhaṣhyārtham and consigned him to the care of Śrī Panditaratnam Kastūri Rangāchārya Swāmi, who had already won for himself as great a name in India as his renowned teacher Śrī Ranganātha Brahma-tantra Parakāla. Along with the study of the Darśanams, Nyāya, Sāhitya, Mīmāṃsa, Vaisesika and Visishtādwaita Vedānta, Śrī Rangāchārya conducted his regular studies of Sāhitya, Alankāra, Vyākaraṇa, etc., under the respective teachers in

the Mahārāja's Sanskrit College. But even more than his profound and complete scholarship, it was the Swāmi's resolute performance of every one of his duties as a Grihastha as an "Ahitāgni", as a "Shatkarma Niratha", as a "Shaḍangadikshita", as a "Shaḍdarshani Paradrashita", which marked him out for the exalted position he is now occupying. Throughout his Grihastha Āsrama, the sacred fire ever burnt under his roof even as in the Parnakutīram of the rishis of ancient times. On one occasion in Pushya-Makara, during a solar eclipse, in the early hours of the morning, when there was an unparalleled and terrible downpour accompanied by biting chill, amidst the thousands who had gathered on the banks of the Cauvery, in Gautama Kshetram, there was this solitary Grihastha, present with his Grihinī and the sacred fire in the pot, protecting it with all his resources as a fond mother does her baby threatened by a ruffian for its jewels. Such has ever been the unwavering, unflinching, appalling earnestness and devotion and attachment of this Āchārya to the practice of Ārya Dharma. Even in these degenerate days, that there should be such living monuments of the ancient culture augurs well for the future on which we can safely rely. But unostentatious service (Kainkaryam) and "Thyāga" have ever been his watchwords all these fifty years.

Having been called upon to fill the position of Trustee and guardian of Śrī Hayagrīva Samasthānam, he has naturally been devoting all his energies, all his

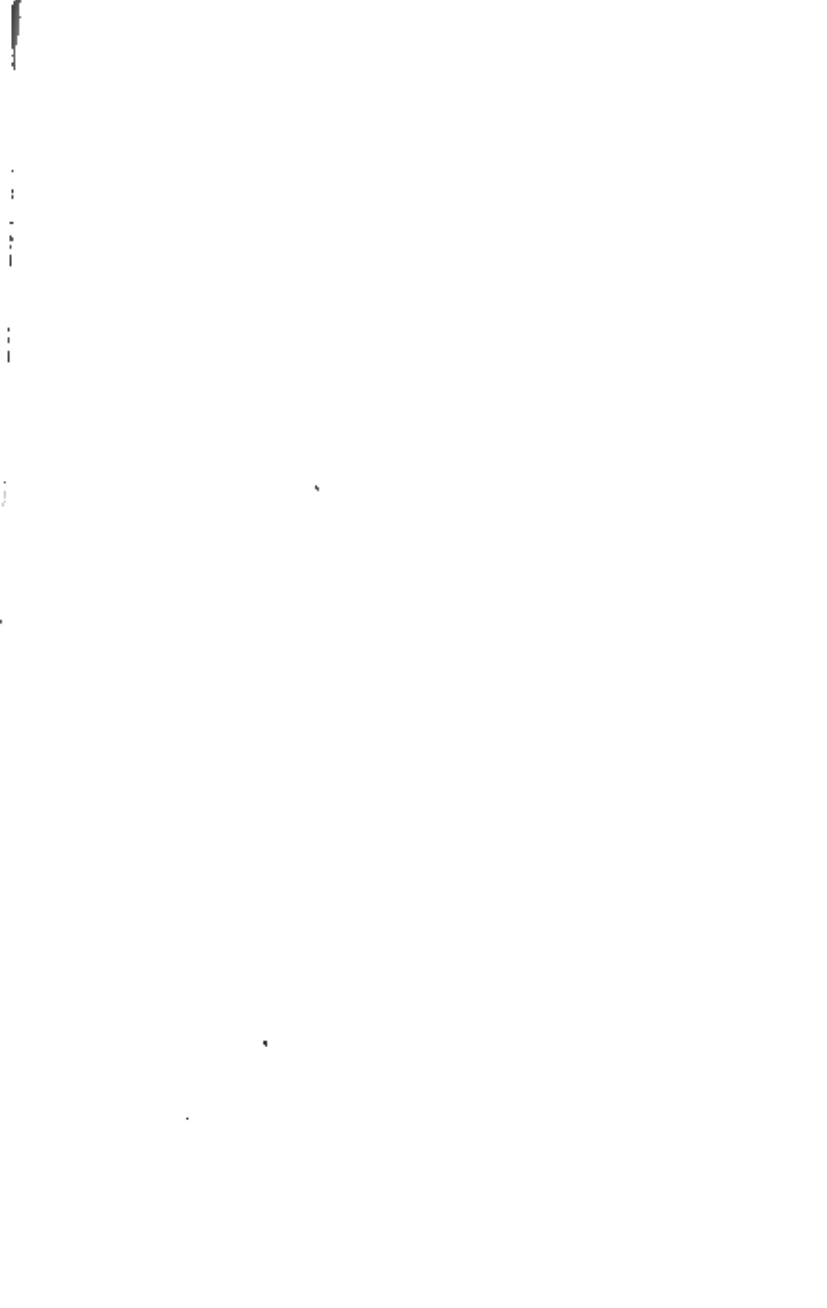
physical and mental resources to Seva with unflinching resolve like Śrī Varadrāmānuja Swāmi of Srīrangam and Śrī Kanchi, — from whom as Śrī Rangāchārya, the Grihastha, he received the “Bharanyāsam”,—Śrīmad Abhinava Ranganātha has won renown all over South India, as “Vairāgya Āchārya Vardhi”, in addition to his being regarded as a “Gnyānāmburāshi” like Śrī Periya Parakāla Swāmi whose seat he has been occupying. Like him, too, he is engaged in the “Jeernoddhāraṇam” of the Divya Desams associated with the name of Śrī Nigamānthāchārya, and also acquiring centres from where the teachings of Śrī Rāmānuja may be carried forward, in Thirupathī, in distant Rewah, Allahabad, Śrī Kānchi, Satyāgālam, Śrī Ālwar Thirunagari, Śrī Thiruvaveendrapuram, etc. To facilitate the propaganda of Śrī Vedānta Desikar, he himself has started a “Vedānta Vihāra Sabha” under the auspices of which annual examinations are conducted—on the model of modern universities, and ancient sadas, prizes awarded and extension lectures delivered in the Mutt. For all this, to supplement the ordinary resources of the Mutt, voluntary endowments are being made and contributions sent from distant places by men and women donors, some of them preferring to remain anonymous. Although himself reluctant to stay in cities, the renowned Swāmijee has been obliged to stay in this capital to which resort men and women of all conditions, all Jignyāsus and Bhaktas, both the learned and the



**Sri Sri Abhinava Ranganatha Brahmatantira Svatantra
Perakala Swamikal**



His Highness
Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., G.B.E.
Maharaja of Mysore





His Highness
Sri Jayachamaraja Wadiyar Bahadur, G.C.B., G.C.S.I
Maharaja of Mysore

ignorant. The frequent Sabhas composed of all Pandits and schools of learning and philosophy are naturally easier in a capital city like Mysore, combining the orthodox with the more modern. Reprinting revised publications, and printing new works such as "Śrī Hayagrīva Pancharātram," further commentaries on "Nyāya Siddhānjanam, Siddhitrayam, Śrī Bhagavad Viśhayam with the Vyākhyānam", hitherto unpublished, all the granthas of Śrī Rāmānuja and Śrī Nigamāntha Desika—all these are being accomplished by the great Swāmi whose industry and zeal know no bounds. Under the presidency of this Great Swāmi, the Mutt has become a rallying centre for all that is great and cherishable in the ancient lore of this land.

Removal of some of the disabilities of the unfortunate—"Tirukkulattars", "Harijans", "Scheduled Classes", etc., has also received the attention of this Great Sage as was exemplified when that stolid champion of Hinduism, the late Śrī Pandit Madan Mohan Mālavīya, approached the Swāmi on one occasion during his visit to Mysore for the purpose. Then, a most representative Vidwat Sabha was held in the Mutt, also attended by personages like Sir Mirza Ismail. After a thorough discussion, for two days in succession, it was agreed that Mantra Deeksha was allowed by the Sāstras for the Harijans with some reservations and Mālavīyaji went away satisfied with the verdict of the Swāmijee. On another occasion (December 1927), when an earnest seeker of truth from Marburg, a European gentleman,

Rudolf Otto, "generally acknowledged as one of the very first theologians of Germany", sought interview with the Swāmi, the latter readily accorded him the interview and the worker went away supremely enlightened and acknowledged his obligation to the Swāmi in a book "India's Religion of Grace and Christianity Compared and Contrasted" (1930) which he subsequently published. He was accompanied by Birger Forrel, Rector of the Parish-Tillinge, Sweden, Enköping.

His Highness Śrī Mahārāja Mārtānda Singhjee of Rewah visted the Mutt, and paid his obeisance to the Swāmi and received His blessings before he ascended the Gādi of his ancestors. It is no exaggeration to say that His Holiness Śrīmad Abhinava Ranganātha Brahmatantra Parakāla Swāmi occupies as high a position in the spiritual world of South India as his great predecessor Śrī Periya Parakālar occupied in the 17th and 18th centuries. It should, however, be mentioned that such stupendous work has been rendered possible by the fact that the Swāmi, early in his career as the RAJA GURU, wisely selected a band of devoted men of proved ability to advise him in the ordinary administrative duties of the Mutt. And it is the consciousness of his being the "Śrī Lakshmī Hayagrīva Divya Pāduka Sevaka" which has always helped him throughout the score of years he has been gracing the Divya Simhāsana. Well might his example be emulated by every other occupant of similar position in this dear old land of ours !! May Lord Śrī Hayagrīva grant another

two score years of the same uninterrupted service to
 Śrīmad Abhinava Ranganātha Brahmatantra
 Parakāla Swāmi, even as He was pleased to vouchsafe
 to Śrī Rāmānuja Parakāla Swāmi the founder of
 the modern State of Mysore !

7352



APPENDIX I

"*Epigraphica Indica*," Vol. XXIV, Part vii,
July 1940, pp. 318-326

No. 34.—CONJEEVERAM INSCRIPTION OF BRAHMA-TANTRA-SVATANTRA-JIYAR SAKA 1282

BY SRI A. S. RAMANATHA AYYAR, B.A., MADRAS

Extract:

"The inscription¹ published below is engraved on the north wall of the second *prākāra* of the Varadarāja temple at Little-Conjeeveram, otherwise called Vishṇu-Kāñchī, which is very sacred to the Vaiṣṇavas of the south.

The characters in which the record is engraved are *Tamiḻ* and *Grantha*, the latter being employed for the Sanskrit words. The language is *Tamiḻ* with an admixture of Sanskrit words, and is somewhat illustrative of the type of Vaiṣṇava composition prevalent in this period and locality. The record is very well preserved, and its orthography does not call for any comment.

The record does not quote any king's name but is simply dated in Śaka 1282 and contains the astronomical details—*Vikārin*, Mēsha śu. 1, Friday and Aśvati—which yield the equivalent A.D. 1359, March 29. It states that a certain *Vaiṣṇavadāsa* who had been given the title of *Brahma-tantra-svatantra-Jiyar* by the god (Hastigiriśa), was put in charge of a *maṭha* evidently at Kāñchīpuram in Śaka 1282. This

¹ No. 574 of the Madras Epigraphical collection for 1919.

information is of interest for *Vaishṇava religious history*, as it enables us to identify this first pontiff of the *maṭha* with the *direct disciple of the great Vēdānta-Dēśika*, the erudite scholar, keen controversialist and deeply venerated *Vaishṇava āchārya*,* whose literary and religious activities are said to have extended over a major portion of the 14th century A.D.

As mentioned above, the inscription does not refer itself to the reign of any king, but it is somewhat peculiarly worded, in that it purports to have been issued by the deity himself. In the Tamil records of this temple, the god is called *Aruḷāḷapperumāl* or *Tiruvattiyūr-niṅṅaruḷiya-Paramasvāmin*, or 'the great Lord who was pleased to stand at *Tiruvattiyūr*'. The village-name *Tiruvattiyūr* having been Sanskritised into *Hastigiri*,² the god came to be known to Sanskrit authors as *Hastigiriśa*, by which name he is referred to in the opening verse of this epigraph. It is stated that on the representation made by the agent *Perumāltāṇ* and other *Bhaṭṭas*, the god, while seated in regal pomp with his consorts in the *abhisheka-maṇḍapa* of the temple on the throne named *Vīravallāṇ* under the canopy called the *Ariyeṇavallāṇ-paṇḍal* listening to the chanting of the songs of *Śaṭhakōpa*, was pleased to

* *Dēśika* is believed to have been born in A.D. 1269, Śukla, and to have died in A.D. 1370, Saumya. The present record is of help in confirming the period of his literary activity as the second half of the 14th century A.D.

² The artificial ramp formed by an enclosed *maṇḍapa* is called the '*Tirumalai*' or '*giri*', on top of which the shrine of *Varadarāja* is located.

confer the title of *Brahma-tantra-svatantra-Jiyar* on a certain *Vaishṇavadāsa* and to put him in charge of a *maṭha* and its properties, so that he may propagate the tenets of the *Rāmānuja-darśanam*⁴ to the *Vaishṇava* laity, and maintain the library which he had collected, probably in the *maṭha* premises. A sentence at the end adds that this divine order (*tirumugam*) was engraved on stone by the temple-accountant.

In regard to the particular style of wording in this inscription, couched as if the orders had emanated directly from the deity himself, it may be mentioned that this convention was adopted by some of the *Vaishṇava* temples in the Tirunelvēli District in the 14th and 15th centuries A.D., and in some instances in the South Arcot and Chingleput Districts also.

.....
Before proceeding to examine the contents of this record, a few expressions occurring in it may be explained.

(L. 2). *Viravallāṇ śimhāsaṇam* and *Arīyeṇa-vallāṇ-pandal* are the names respectively of a throne and a canopy. The first was probably presented to the temple by the Hoysala king *Viṇa-Ballāḷa III*,⁵

⁴ Compare the verse composed in praise of this Jiyar :

हस्तीशं लोकविख्यातं कौष्ठिकं विदुषां वरम् ।

रामानुजार्यसिद्धास्तत्त्वापनाचार्यमाश्रये ॥

⁵ Ballāḷa III was camping at Kāñchipuram in Bhāvaka (Śaka 1256)—No. 401 of 1919 of the Madras Epigraphical collection. In two other records from the same temple, one of which is dated Śaka 1283, in the regime of Sājuva Maṅgu, the god is described as seated in a similar manner while issuing the orders.

while the second may have been named after some one having the title 'he who is as powerful as a lion,' but whose title it was is not known.

Nam peṇḍugaḷ—viz., Viṣṇu's two consorts, Śrī and Bhūmī.

Śaṭhakōpaṇ-pāṭṭu kēḷāṇiṅka—Śaṭhakōpa is the name of the Vaiṣṇava saint Nammālvār, whose *Tiruvāymoḻi* is considered equal to the Vēdas in sanctity and is chanted in the presence of the deity on particular occasions. Endowments made for this service in Viṣṇu temples are often mentioned in inscriptions.*

(L. 3). *Perumāḷtātaṇ*—Perumāḷtātaṇ or Perumāḷ-dāsaṇ would ordinarily mean 'a devotee of Perumāḷ (Viṣṇu)'; but in this context it appears to have been the name of the agent, supervising the sacred business of the temple (*nam viṭṭu karumam kēḷkum*), in whose presence and that of the *Bhaṭṭas* of the temple, the order is stated to have been promulgated. The name 'Vaiṣṇavadāsa' occurring in the same line has to be considered as meaning 'the servant-devotee of Vaiṣṇavās' rather than as the personal name of the donee in the record; for according to the *Guruparamparā-prabhāvam*, the original name of Brahma-tantra-svatantra-Jīyar was Pērarulāḷiyyaṇ of Viravalli? and his *dāsyānāma* on becoming a *samnyāsin* was Pērarulāḷa-Jīyaṇ.

* *Madras Epigraphical Report* for 1908, Part II, para. 35.

? *Guruparamparā-prabhāvam* (Tamil, Madras), p. 124; see also f.n. 3 on p. 319.

(L. 4). *Samārādhnamum adukku vēṇḍum muṭṭukaḷum*—seems to refer to the worship to be conducted to the deities kept in the *maṣha* itself and the requirements therefor. It is usual for every *maṣha* to have images of some deities for worship. In this connection, it may be noted that on the eve of the demise of Vēdānta-Dēśika, some images are said to have been bequeathed to his disciple Brahma-tantra-svatantra-Jīyar.⁴

Postakaṅgaḷum idukku vēṇḍum upakaraṅgaḷum—By *postakaṅgaḷ* (*pustaka*), manuscript bundles are apparently meant. The *upakaraṅgas* are the accessories and paraphernalia required for running a library—such as probably racks for the accommodation of the manuscript bundles, spare sets of *cadjan* leaves for copying work, and stylus and other scribal apparatus.

Rāmānuja-darśanam—is the Viśiṣṭādvaita-siddhānta as codified and expounded in his *Śrī-bhāṣya* by the great Vaiṣṇava apostle Rāmānuja (A.D. 1017–1137). It was he who had raised this system to an unassailable eminence and had arranged for its propagation in true missionary style, by the training of a number of able exponents and *śiṣhāśādhīpatis*⁵ from among his numerous disciples.

(L. 5). *Nam Rāmānujam-uḍaiyārum nam samayattil uḷḷārum*—Rāmānujam-uḍaiyār appears to mean

⁴ *Guruparamparā-prabhāvam*, p. 134.

⁵ There were 74 *śiṣhāśādhīpatis* who were selected. Their names are given in the reply to question No. 24 of the *Triśāst-prajñōttaram*, *Paṇḍarāvaiṭṭakam*, p. 30.

the 'followers of Rāmānuja.'¹⁰ The idea seems to be that the selection of Brahma-tantra-svatantra-Jiyar as the pontiff was to receive the acceptance of Rāmānuja's followers and the Vaiṣṇava laity (*samayattil-uḷḷār*).

(L. 6) *Ivaṇukku nām muḍittapaḍiyum uḍuttapaḍiyum pūṣṇapaḍiyum kuḍuttōm*—means that the flowers worn by the god, the clothes used by him and the sandal-paste and unguents utilised for his worship were presented to the Jiyar as a mark indicative of the god's love to the recipient. This expression is found used in some inscriptions¹¹ and in Vaiṣṇava literature.

As regards Brahma-tantra-svatantra-Jiyar, the donee of the record, some information is available from Vaiṣṇava literature. Among the South Indian religions, it was Vaiṣṇavism alone that had developed the 'historical sense' to an appreciable extent, and there are therefore several biographies of the Vaiṣṇava *āchāryas* available, collated under the names of *Vaibhavas* and *Guruparamparās* of varying volume.¹² One such work dealing with the life of the great Vaiṣṇava reformer Vēdānta-Dēśika is the *Guruparamparā-prabhāvam*¹³ in Tamil prose by Tṛtīya-

¹⁰ The following expression from No. 51 of 1938-39 from Śrīraṅgam may be compared—*Koḍavar kōvaṇavar nām bhaktakal*
' ' ' ' ' *nam Rāmānujaṇal-uḍaiyār nam pāḍuvār*, etc.

¹¹ Compare No. 567 of 1919 of the Madras Epigraphical collection.

¹² There are many biographies of Dēśika available. The *Vēdānta-Dēśika-vaibhava-prakāśikā* by Doḍḍayāchārya is in Sanskrit.

¹³ Published in Madras in several editions. Dvītiya-Brahma-tantra-svatantra-Jiyar, the *āchārya* of the author of this work is said to have written the *Pannīrāyirappaḍi-Guruparamparā-prabhāvam* which is not extant.

Brahma-tantra-svatantra-Jiyar. Shorn of the few miraculous elements that are inevitable in an orthodox hagiography this work compiled by an author who lived only a few generations later than Dēśika may be considered as fairly reliable. From it we gather the following details about Brahma-tantra-svatantra-Jiyar, the first of that name, who was a disciple of Vēdānta-Dēśika:

"*Brahma-tantra-svatantra-Jiyar* belonged to the Kaundinya-gōtra and was originally called Viravaḷḷi Pēraruḷḷayyaṅ. Well-versed in all the *sāstras* he became an ardent disciple of Dēśika and assumed the *saṁnyāsa* garb under the name of Pēraruḷḷa-Jiyar. When the Rāṅganātha temple at Śrīraṅgam was looted by the Muhammadans in the first quarter of the 14th century Brahma-tantra-svatantra-Jiyar fled along with his *āchārya* to Satyamaṅgalam (in the Coimbatore District) and returned to Śrīraṅgam only after some years. He was taught the *Bhagavad-vishayam* (*Ārāyirappadī*) by Varadāchārya *alias* Nayaṅārāchārya, the son and disciple of Vēdānta-Dēśikā, in *Kali* 4440, *Bahudhānya*, Āvaṇi śu, 2, Hasta (= A.D. 1338, August 18). On one occasion, he vanquished a pandit of North India in a polemical contest at Śrīraṅgam and was honoured by Dēśika with the title of '*Brahma-tantra-svatantra*'¹⁴ 'he who is a master in Brahma-tantra'. That accounts for the origin of the name by which he was popularly known. On another occasion during the

¹⁴ The present record conventionally states that god himself gave the title.

régime of Tirumalai-Śrīnivāsāchārya¹⁵ who had been installed by Dēśika as the *Śrīkārya-dhuraṇḍhara* of the Kāñchīpuram temple, Brahma-tantra-svatantra-Jīyar overcame a Kashmirian paṇḍit in a philosophical discussion and earned the title of '*Paryāya-Bhāṣhyakāra*'.¹⁶ Some time later under the direction of god Venkaṭeśa in a dream, he accepted the *Trusteeship of the Tirupati temple*, and during his tenure of office there, he installed an image of Vēdānta-Dēśika in a *maṭha* built by him at Tirumalai, as well as in a *maṇḍapa* in the Gōvindarāja temple at Lower Tirupati. He stayed at Tirupati for a long time expounding the Vaiṣṇava philosophy to his disciples Ghaṭikāśatakam-Ammāḷ, Kidāmbi-Nayinār, Kōmāṇḍur-Achchāṇ, Piḷḷaiy-Appai, Pēraruḷālayyaṇ-Appai, Kandāḍai-Āṇḍāṇ, Viravalli-Piḷḷai and others. After his demise he was succeeded by Pēraruḷālayyaṇ-Appai. Brahma-tantra-svatantra-Jīyar was the author of two small works—the *Divyasūri-stuti*¹⁷ and the *Āchāryāvatāra-ghaṭṭārtha*.¹⁸

¹⁵ *Guruparamparā-prabhāvam*, p. 138. He was the author of a religious work called the *Prabandha-nirvāham*.

¹⁶ A verse composed by Ghaṭikāśatakam-Ammāḷ in praise of this Jīyar reads—

पर्यायभाष्यकारस्य प्रणतार्तिं विधून्वते ।

ब्रह्मतन्त्रस्वतन्त्राय द्वितीयब्रह्मणे नमः ॥

¹⁷ The colophon reads—

ब्रह्मतन्त्रस्वतन्त्रयोक्तां दिव्यसूरिस्तुतिं . . . ।

¹⁸ Its colophon reads—

ब्रह्मतन्त्रस्वतन्त्रेण परकाव्यतोन्दुना ।

आचार्यावतारघट्टार्थं संग्रहेण प्रकाशयते ॥

.....
 "Brahma-tantra-svatantra-Jīyar of the record under review may be identified with the disciple of Vēdānta-Dēśika, because of the fact that the investiture of this unique title of 'Brahma-tantra-svatantra', herein attributed to the god himself, had been made more than a decade prior to the demise of Dēśika and that this *āchārya's* name figures in three important 'pontifical lists'.¹⁹

The *maṭha* which was thus started at Kāñchi-puram under the pontificate of this Brahma-tantra-svatantra-Jīyar in A.D. 1360 grew in importance and appears to have latterly removed its headquarters to Mēlkōṭe in the Mysore State, where it became popular under the name of the Parakāla-maṭha.²⁰ There were several scholars among the subsequent heads of this *maṭha*, and a short sketch of its history has been given in the *granth-ōpasamhāra* of the *Alaṅkāra-maṇihāra*.²¹

¹⁹ In this connection the following orthodox three-fold 'lists' may be noted :

- (a) *Mantrārtha-guruparamparā* — Embetumāṇār, Kiḍāmbi-Āchchāṇ, Kiḍāmbi Rāmānuja Appuḷḷān, Śrīraṅgarājār, Appuḷḷār, Dēśikar and Brahma-tantra-svatantrar.
- (b) *Śrībhāṣya-guruparamparā* — Embetumāṇār, Tirukkuru-gaippirān-Piḷḷān, Eṇḇaḷāḷvan, Nāḍāḍūr-Ammāl, Appuḷḷār, Dēśikar and Brahma-tantra-svatantrar.
- (c) *Bhagavad-viśaya-guruparamparā* — Same as in (b), Dēśikar, Nayipārīchāryar and Brahma-tantra-svatantrar.

²⁰ See *Paṇaḍavīḷakkam*, Part II, p. 25.

²¹ Published in the *Mysore Sanskrit Series*.

.....
Vēdānta-Dēśika is stated in the *Guruparamparā-prabhāvam* to have been the contemporary of a certain Telugu chief named *Sarvajña-Singhabūpāla* and to have composed the *Subhāshitanīvi* for his delectation.²² The same chief is said to have honoured Nayaṇārāchārya, the son and disciple of Dēśika, with the gift of a palanquin and other paraphernalia, when this āchārya went to the northern parts in his religious tours. It follows therefore that Brahma-tantra-svatantra was also a contemporary of this Śinga.

.....
“Another point of interest in this epigraph is the reference to a collection of manuscripts (or a library) which was kept in the maṭha and a stipulation made for its proper upkeep, as envisaged in the expression ‘*iva tēḍiṇa postakaṅgaḷum idukku vēṇḍum upakaraṅgaḷum*’. It is well-known that in the medieval centuries, religious institutions of all denominations, Śaiva, Vaiṣṇava and Jaina, flourished in South India, either as a result of royal patronage or supported by private benefactions. They appear to have been primarily intended as seminaries for the imparting of religious education and incidentally for the dissemination of secular knowledge as well. The extensive properties granted from time to time to temples and to such religious establishments were left in charge

²² *Guruparamparā-prabhāvam*, pp. 120 and 139. Two other works named the *Tatvasandēśa* and the *Rahasyasandēśa* are also stated to have been composed for the same purpose.

of the heads of these *maṭhas* called *Maṭhādhipatis*, *Mudaliyārs* or *Jīyars*, on whom devolved the duty of supervising the proper conduct of the services for which the endowments had been intended, and who, in turn, enjoyed some privileges as remuneration for their services.

.....

TEXT

1. Tirumugappadi²³ [*] Svasti śrī²⁴ [*||] Ētat=
sur-āsura-ādhīśa-maui-ratna-prabh-ārunam
[*] Śrīmat-Hastigirīsasya dēvadēvasya
śāsanam a.[*] Vikāri-samvatsarattu
Mēsha-nāyaru pūrvva-pakshattu pratha-
maiyum Velli-kkiḷamaiyum
2. peṇṇa Aśvati-nāl abhishēka-maṇḍapattu Vira-
Vallāḷaṅ-simhāsanattu Ariyeṇavallāṅ-pan-
dalkiḷ nāmum nam peṇṇuḷuḍaṅ Śata-
kōpaṅ-pāṭṭu-kkēḷāniṇka nam viḍu²⁵ karu-
mam kēṭkum
3. Perumāḷtātaṇum nam bhaṭṭa[r*]kaḷum śolia-
kkēṭṭu *Bramha-tantra-svatantra-jīyaṅ*²⁶ eṇṇu
nām pēr-kuḍutta Vaishṇavadāsaṇukku nām
kuḍuttapaḍi [*] Ivaṇukku uṇḍāna maṭha-
mum maṭhattai nōkki
4. varum kshētramum samārādhanaṁum adukku
vēṇḍum muṭṭukkaḷum ivaṇ tēḍiṇa posta-
kaṇḷum idukku vēṇḍum upakaraṇaṅ-
gaḷum nam Rāmānujaṅ-darśanam naḍak-
kaikkāga ivaṇukku
5. piṇbum ivaṇ niyamitta ivaṇuḍaiya śiṣhyarḷ
paramparaḷy=āga ivaiyirrai-kkaikkonḍu
naḍatti-ppōdakkaḍavargaḷ = āgavum [*]

²³ This word is written below 'Svasti śrī' in slightly smaller characters.

²⁴ *Svasti Śrī* and several other Sanskrit words are engraved in Grantha characters.

²⁵ May also be corrected into *nam viṣṭu karumam*.

²⁶ Read *-svatantra-jīyaṅ*.

Ivaṇai nam Rāmānujam-uḍaiyārum nam
samayattil uḷḷārum²⁷ kai-

6. kkoṇḍu naḍatti-ppōda-chchoṇṇōm [!*]
I-chcheydiyai=kkallilum śembilum veṭṭi-
kkollumbadi ivaṇukku nām muḍittapaḍi-
yum uḍuttapadiyum pūsiṇapaḍiyum kuḍut-
tōm a. Ippaḍikku-
7. ttiruvāy-malarnd = aruliṇapaḍikku kōyil-
kkaṇakku Pērarulālapriyaṇ eḷuttu a.
I-ttiramugam eḷudina Śakābdam āyirattu
iru-nūṟṟu eṇbattu-iraṇḍ=āvadu a.

²⁷ Engraved below the line.

TRANSLATION

This is according to the sacred order.

Hail ! Prosperity !

This is the order of the glorious Lord of Hastigiri, the god of gods, which is red with the brilliance of the gems in the diadems of the (*supplicating*) lords of the celestials and of the *Asuras* :

“ In the month of Mēsha of the (*cyclic*) year *Vikārīn*, on a Friday with *prathamā-tīthi* of the first fortnight and *Aśvati-nakshatra*, while We, in company with Our consorts, were listening to the songs of Śaṭhakōpa, seated on the throne (*named*) *Vīra-vallāṅ* under the canopy (*called*) *Ariyeṇavallāṅ* in the *abhishēka-maṇḍapa* (*of the temple*)—

on the representation (*made*) by *Perumāltāṅ*, who supervises the (*sacred*) business of Our temple (*nam viḍu*), and by Our *Bhaṭṭas*, We were pleased to assign to a *Vaiṣṇavadāsa* on whom we had bestowed the name of *Brahma-tantra-svatantra-Jīyaṅ*, the *maṭha* which had been set apart for him, the lands belonging thereto, the worship to be conducted therein and the expenses therefor, the books which he had accumulated and the accessories required for them (*i.e.*, their maintenance), so that he may propagate Our *Rāmānuja-darśanam*, and after him, the disciples selected by him may, in succession, take possession of these and continue (*the work*).

We directed that the followers of *Rāmānuja* (*Rāmānujam-udaiyār*) and those of our *Vaiṣṇava*

samayam shall accept him (*i.e.*, his pontificate) and carry on (*the work*).

We also ordered that this information be engraved on stone and copper, and We presented him (*in token of Our regard*) what had been used (*as garlands*), what had been worn (*as clothes*), and what had been anointed (*as unguents*) by Us."

As thus graciously commanded (*by the god*), this is the writing (*or signature*) of the temple-accountant Pēraru[ā]apriyaṇ.

The *Śaka* year in which this sacred order was written (engraved) is *One thousand two hundred and eighty-two*.



APPENDIX II

Inscription dated Vikari Samvatsara, saka 1822, Magha
Sukla 15 in the New Mutt in Mysore.

श्री श्री हयग्रीव लक्ष्मीनारायणौ विजयेताम्

श्रीमते रामानुजाय नमः । श्रीमते निगमांतमहादेशिकाय नमः ।
श्री ब्रह्मतंत्रपरकालगुरुपरंपरायै नमोनमः ॥

श्रीमन्तौ तौ हयमुखलक्ष्मीनारायणौ श्रियं तनुतां ।

द्वैराज्यं नैति ययोरैक्यात्परकालगुरुवरास्थानम्

॥ १ ॥

ब्रह्माणं प्रविधाय नाभिकमले वेदानपि प्राहिणो

पत्तस्मै मधुकैटभोत्थविपदो यन्नायतेस्माथ तान् ।

तद्धामावतु पांचकालिकपथप्रस्थाननिष्ठैर्यति

श्रेष्ठैः श्रीनिगमान्तदेशिकमुखैर्दत्तार्हणं देशिकैः

॥ २ ॥

या वाण्या यतिराजराजवशाग चक्रेऽर्चिता या चिरा

त्प्राचार्यैर्निगमान्तदेशिकमणिश्रीब्रह्मतन्त्रादिभिः ।

याष्वास्ते परकालसंयगिवरास्थानी मिदानी मपि

श्रेय स्संविदधातु सैन्धवमुखी सैषा परा देवता

॥ ३ ॥

यज्ञार्थं शोधयन् क्षमा मलभत घननिर्व्यपलायौ गुरुर्य
यस्तद्वंश्यैः कृतार्चो व्यलसदतिचिरं भागडीनान्नि पुर्याम् ।
श्रीमां स्तत्पौत्रपौत्रो व्यतनुत परकालाद्द्वयस्संयमीन्द्रो
लक्ष्मीनारायणं श्रीतुरगमुखसखं तं निजास्थानसीञ्चि ॥ ४ ॥

लक्ष्मीनाधारंभां यतिपतिनिगमांचलार्थकृतगुंभां ।
अस्मद्गुरुपर्यन्तां सेवेऽहं गुरुपरंपरां शान्ताम् ॥ ५ ॥

सर्वश्रीवैष्णवाचार्यकवहनकृते भाष्यपट्टाभिषेके
प्रादात्तं श्रीहयस्यं श्रुतिशिखरगुरुश्शंखचकेच यस्यै ।
यच्चक्रांकप्रभावाब्ददुनृपतिमणिर्वैष्णवश्रीसमृद्धया
कर्णाटक्षोणिपालोऽभवदमलयशा श्रीमहेश्वरपुर्याम् ॥ ६ ॥

आदिश्रीवण्शठारेरपि यतितिलकस्योपजीव्यांघ्रिपद्मः
श्रीमानम्माळभिष्यो वरदगुरुरपिच्छात्रतांयत्रमेजे ।
द्वैतीयिकावतारो य इह यतिपतेर्ब्रह्म यश्च द्वितीयं
छात्रो वेदान्तसूरे स्सह विजयतां ब्रह्मतन्त्रस्वतन्त्रः ॥ ७ ॥

दिल्लीशानार्चितांघ्रिर्यतिकुलनृपतेर्यस्तृतीयोऽवतारो
दिव्ये देशे समग्रे कृतनिगमशिरो देशिकार्चाप्रतिष्ठां ।
यः श्रीमद्ब्रह्मतन्त्रामिध यतितिलकास्थानलक्ष्मीनिधानं
कुर्वन्नातंप्रपत्तिं स्फुटनिजमहिमां न्यासविद्यामतानीत् ॥ ८ ॥

यश्चकर्णाटसिंहासनविदित महीश्वरसद्वाजधानीसम्राजो
दोऽब्रुवन्क्षितिमणमणेर्वैष्णवांकप्रदाता ।



Sri Dodda Devaraja Wodiyar



Srimad Rajadhiraja Rajendra Wodiyar

व्याख्यां भाष्यस्य तद्वत्परमुपनिषदां द्रामिडीनां च चक्रे
विख्यातोदात्तभूमा स जयतु परकालाभिधानो यतीन्द्रः ॥ ९ ॥

अस्यभृतमयं किंचिद्वस्तु श्रीनाथवामनयनं यत् ।
रजनिकरादेतस्मादजनिष्ट बुधः पुरुरवास्तस्मात् ॥ १० ॥

तस्माच्छुभंयु रायुस्तस्मान्बुधो ययाति रेतस्मात् ।
यदुरासां तस्मादपि सुदुरासदशौर्यवीर्यगर्भीर्यः ॥ ११ ॥

तत्संतान स्समलसदुत्संगी द्वारकानगरभूमेः ।
यत्रावतीर्य भगवांश्चित्राण्यतनुततरां चरित्राणि ॥ १२ ॥

तत्र च कृतजन्मानः कतिचन निजवंशदैवतं सततं ।
आराहुं नारायण भारद्वाजगिरिवरेण्यसाजगुः ॥ १३ ॥

तन्निकटे कर्णाटकदेशस्य विलोक्य रम्यतां यदवः ।
निजपूर्वैः कृष्णादिभिरध्वषितं देशमावसन्नेतम् ॥ १४ ॥

तत्राविरासीथदुरायनामा वित्रासितामित्रनुपोऽतिधामा ।
यो ब्रह्मतन्त्राद्यतिराजराजादवाप्य चक्रांकनमूर्जितोऽभूत् ॥ १५ ॥

अयं महीशूरपुरेऽतिरम्ये कर्णाटसौभाग्यनिधानभूते ।
राजाधिराजो भवतिस्म केचित्प्राहुस्तमेनं विजयाभिधानम् ॥ १६ ॥

बेहदचामनृपाद्या घट्टितदिग्दन्तिदन्तरुचियशसः ।
राज्यं तत्कुलजनुषो वैष्णवदीक्षालुषो नृपा जुगुप्सुः ॥ १७ ॥

राजाधिराज आसीद्राजाख्य स्तेषु जगति विदितयशाः ।

यश्चक्रांकमविदत् ज्ञानान्धि ब्रह्मतन्त्रयतिराजात् ॥ १८ ॥

सोऽयं राजनृपालशेखरमणिर्दोर्दडतेजोभरै

जित्वातिर्मलराय मस्य महिते रंगाङ्गये पत्तने ।

श्रीमल्लङ्घुतदिव्यरत्नखचिते साम्राज्यसिंहासने

गोपायन्नवनी मधिमितपदः प्रापाङ्घुतां संपदम् ॥ १९ ॥

तद्वंशललाममणिर्बभूवकिल चिह्नदेवराजेंद्रः ।

वेदान्तलक्ष्मणमुने दिशव्यश्रीब्रह्मतन्त्रगुरोः ॥ २० ॥

बज्रामधेयादिमवर्णचिह्न कर्णाटदेशे ह्यधुनापि मुद्रा ।

दिल्लीभराधो जगदेवनाम्ना लेभेध्वजाद्यान् विरुदाननेकान् ॥ २१ ॥

यवनैःस्थानाद्विचलितमाद्यं श्वेतं वराहमाहृत्य ।

श्रीमुष्णादस्थापयदेनं श्रीरंगपट्टणे सोऽयं ॥ २२ ॥

स्वाचार्यतो वैष्णवचिह्नभाजि विधाय शुद्धानि विनिर्णिनाय ।

त्रयोदशैवैष कुलानि राज्ञां संबन्धयोग्यानि परस्परेण ॥ २३ ॥

मूर्गुरिळंदूर् कळलेमुखेषु पुरेषु तान्यारचितस्थितीनि ।

अद्यापि तेष्वेवकृतानुबन्धा भूपामहीशूरपुराधिनाथाः ॥ २४ ॥

शीलादिभिः किंचिदितोऽपिमदान्यष्टादशान्यानि कुलानिराज्ञां ।

संबन्धयोग्यानि मिथो व्यधत्त वसन्तिमुळ्ळूरुमुखेषु तानि ॥ २५ ॥



Sri Brahmatantra Swatantra Vedanta
Lakshmana Swami



Maharaja Sri Chikka Devaraja Wodeyar

प्रागुक्तवंशोद्भवकन्यकास्तु देया नचैतत्कुलसंभवेभ्यः ।
प्राह्याद्वितीयादिकरग्रहे तैः कन्याः किलैतत्कुलसंप्रसूताः ॥ २६ ॥

इत्थं व्यवस्थापयतिस्म चिह्नदेवाधिराजोऽखिलगेयकीर्तिः ।
एवंविधानां परमाद्भुतानां मयं विधाता हि परश्शतानां ॥ २७ ॥

पौत्रोऽस्य विदितयशसो धात्रीं दोढकृष्णराजेन्द्रः ।
यस्खाचार्यसपर्याचर्यायां प्रथममेवगण्योभूत् ॥ २८ ॥

निजकुलगुरुं शेषाहार्ये विचार्य कृतस्थितिं
जगति परकालाख्याविख्यातिमंतमुदारधीः ।
निजनगरमानीयश्रीमानयंकिलतत्पदा
श्रयणसुखितस्खाचार्यं खेपुरे समवासयत् ॥ २९ ॥

श्रीवेदान्तयतीश्वरानिजपितुश्रीब्रह्मतन्त्रोत्तमा
दाचार्यात्फणिशैलकल्सनिलया त्संप्राप्तमोक्षाश्रमः ।
सोऽयंश्रीपरकालसंयमिवरः कर्णाटभूमीभृता
माचार्योजगतीप्रतीतिविभव स्तंदेशमध्यावसत् ॥ ३० ॥

तत्प्रभृति प्रार्थनया छात्रस्यामुष्य कृष्णराजमणेः ।
श्रीरङ्गपट्टणे परकालयतीश्वराः कृतावासाः ॥ ३१ ॥

परकालदेशिकमणेः पदाश्रयादयमुदारसाम्राज्यः ।
निरमासीत्परमाद्भुतमाचार्यमुदे मठादिकं तत्र ॥ ३२ ॥

सुगुणभ्रामान्भ्रामान् श्रीमान्परकालदेशिकाय नृपः ।

श्रीहयमुखकैङ्कर्ये पर्याप्तमान्परिच्छिदाश्वादात् ॥ ३३ ॥

व्यालीवक्त्रांतदीव्यत्वनकमयमहाघण्टिकांदोलिकाधं

श्वेतच्छत्रादिकंच स्फुटतरकलशी पंचकाढ्यं समर्प्य ।

दिव्यक्षेत्राणि यानि स्वविषयमभितो यादवाद्यादिकानि

श्रीकृष्णोद्र स्त तेषु स्रकुलगुरुवरस्याग्रतीर्थं व्यधत् ॥ ३४ ॥

देवाजंबाचलुवाजंबाद्या यस्य नवमहिष्योऽपि ।

महतिश्रीपरकाले गुरौ समर्पितसमस्तनैजभराः ॥ ३५ ॥

वरनंदीकल्याणश्रीवेंकटनाथचरितमुखगीतैः ।

स्वविरचितैः कुलदैवतगुरुभक्तिं प्रथयतिस्म चलुवांबा ॥ ३६ ॥

आसीदिम्भडिकृष्णराजनृपतिर्दासीकृतारित्रजः

श्रीवेदान्तकलिद्विषयतिवरात्संप्राप्तचक्रांकनः ।

श्रीरंगाभिधपट्टणे महति य रसाम्राज्यसिंहासने

रक्षत्राज्यमुवास काश्चनसमा म्लेच्छार्पिताविक्रियः ॥ ३७ ॥

लक्ष्म्यंबा किल तस्य कृष्णनृपतेर्जाया बभूवामला

सौशिल्यादिनिकेतनं मुविमहामातृश्रियं यां विदुः ।

श्रीरामावरजभिधानपरकालार्यत्तचक्रांकना

या कृष्णोद्रपितामही स्वमतनोःकर्णाटराज्यं पुनः ॥ ३८ ॥

तत्सूनु इश्रीचामराजभिधानो रक्षत्राज्यं रत्नसिंहासनस्थः ।

श्रीरंगाख्येपट्टणे सन्यवात्सीत् म्लेच्छाक्रांते वत्सरान् कांश्चिदेव ॥ ३९ ॥

पौत्रोऽस्यास्सुरधेनुभानुजमुखस्तोत्रार्हवान्यकः
 श्रीमान्मुम्मडिकृष्णभूपतिमणिस्सोमान्वयोज्जीवनः ।
 शौर्यौदार्यगभीरिमादिसुगुणैः कर्णाटराज्यश्रिये
 यं कृष्णं स्वयमामनन्ति धरणावत्रावतीर्णपुनः ॥ ४० ॥

भ्लेच्छास्त्रञ्चमुजानिमग्नसुमहाकर्णाटलक्ष्मीकर
 प्राहोद्धारधुरंधरोऽखिलजगत्क्षेमंकरप्रक्रियः ।
 यःश्रीमान्महिशूरनाम्नि नगरेऽधिष्ठाय सिंहासनं
 राजेन्द्रार्जितमूर्जितं समतनोत्साज्ज्यलक्ष्मीभरं ॥ ४१ ॥

श्रीमुष्णादेवराजावनिपातिविभुनानीय योऽस्यापि देवः
 श्रीरंगे पट्टणे प्राङ्मृगगृहसविधे श्वेत आचो वराहः ।
 सोयंपूर्णामिधानोत्तमसचिवमुखाञ्छ्रीमहीशूरपुर्या
 कल्पस्यास्याधिनाथः पुनरिह्निलये स्थापितो येन दिव्ये ॥ ४२ ॥

यो ब्रह्मतन्त्र घंटावतारपरकाल गुर्वनुग्रहतः ।
 चक्रांकनोर्ध्वपुंड्रादिमयैष्णवदीक्षया रराजतशं ॥ ४३ ॥

निजवंश्यनृपवितीर्णाच्चतुर्गुणं विभवमर्पायित्वाऽयम् ।
 भ्लेच्छोपप्लवजीर्णं स्वाचार्यश्रीमठं समुदधार्षीत् ॥ ४४ ॥

महिशूरपुरे खगुरोर्मागडिनगरे यदुक्तमाभूति च ।
 श्रीरंगनगरसविधे स भठं कृष्णापुरे च समतनुत ॥ ४५ ॥

यत्रोवास वृषाद्रिमूर्धनि चिरादाब्रह्मतन्त्राङ्कुरो
 राचश्रीपरकालदेशिकमणेस्त्राचार्यपारंपरी ।
 तत्रश्रीमठधाम्नि निलयभगवच्छ्रीवैष्णवाराधने
 पर्याप्तं बहु मासिमासि ■ नृपो देयं व्यवस्थापयत् ॥ ४६ ॥

दिव्यां सौवर्ण्यडोलां दिनमणिरुचिरां वज्रडोलां तथान्यां
 रत्नाढ्यं कूर्मपीठं मणिगणखचितं दक्षिणावर्तशंखम् ।
 वज्राढ्यं श्रीशठारिं नवमणिमुकुरं चामरं वज्रनालं
 मुक्ताहारानपारान्मरकतकसरान्पञ्चरागादिहारान् ॥ ४७ ॥

तत्तादृशं च माहारजतमतिमहन्मंडपं हैमदण्डान्
 पात्रव्यूहं च हैमं रजतमयमपि स्वैरमन्यच्च सर्वं ।
 आमानसर्वाभिरामान्वसुच सुनियतं मासिमासिप्रदेयं
 श्रीकृष्णेंद्रोऽर्पयित्वातुरगमुखमुखोल्लास मेघ व्यतानीत् ॥ ४८ ॥

सश्रीमान्वटिकाभिर्वलयितमभितो रौप्यसिंहासनाग्र्यं
 चाद्यान्यत्वंतद्दद्यान्वपि च न च तथाऽष्टादशान्यान्मुदारः ।
 अत्युत्तुंगांस्तुरंगात्रजतमयमहामंडपाढ्यं गर्जेद्रं
 दन्तीद्रांश्चाप्यनेकानखिलपरिकरं राजराजेंद्रभोग्यम् ॥ ४९ ॥

सौवर्ण्यं शंखचक्रादिमविरुदगणे सर्वमप्यर्पयित्वा
 श्रीमद्वंटावतारे निजजननगुरौ धन्यतां स्वस्य मेने ।
 श्रीकृष्णेंद्रेण दत्तं गणयितुमखिलं वस्तु को वा भुवीष्टं
 दाता निःशंकमेवं कृतम् इह भवेत्कृष्णराजेंद्रतोऽन्यः ॥ ५० ॥

यःपूर्वं यादवाद्यादिषु हरिभक्तेष्वप्रतीर्थादिमानो
 दत्तःकर्णाटदेशे निजकुलगुरवे दोहकृष्णक्षितीशा ।
 साकंतेनाददात्तेष्वधिकृतिमखिलां निग्रहानुग्रहादौ
 श्रीमद्वंटावतारे स्वकुलगुरुवरे कृष्णभूमीभृदेषः ॥ ५१ ॥

कृष्णनृपपट्टमहिषी घंटांशार्यात्तशंखचक्रांका ।
 लक्ष्मीविलासदेवाजम्मण्याख्या रराज राजकुले ॥ ५२ ॥

सीताविलासदेवाजम्मण्याख्या तदेतरा राज्ञी ।
 लब्धाब्जचक्रचिन्हा वेदान्तब्रह्मतंत्रगुरुवर्यात् ॥ ५३ ॥

महिषीकृष्णनृपेशितु रितरा तु रमाविलासचञ्चुवांवा ।
 कृतचक्रांकाचार्यैश्श्रीवासब्रह्मतंत्रपरकालैः ॥ ५४ ॥

येषां पञ्चजतल्पियार्चितपदो बाहाननोऽर्धापदं
 तेमी श्रीपरकालसंयमिवरा येषां कुले देशिकाः ।
 येषांचाब्जभवांचितः कुलधनं रामप्रियश्श्रीपतिः
 तेषांश्रीमद्विशूरपुर्बधिमुवा भाग्यं हि दूरे गिराम् ॥ ५५ ॥

कृष्णेन्द्रःपुण्यपुर्यां सदसि बुधजनान्मोहरादीन्विजित्वा
 प्राप्तंस्त्राभ्यर्थनाभिर्निजनगरवरं विश्वविख्यातकीर्ति ।
 श्रीवासब्रह्मतंत्रादिमपदपरकालाख्यमाचार्यवर्य
 श्रीमानानर्च नैजंसकनककलशीपंचकांदोळिकायैः ॥ ५६ ॥

कनककलशैश्चेतल्लत्रं चपंचभिर्चितं
 कनकक्षिविकां चैतादृक्षां चलन्मुखधटिकां ।

तदुपकरणं सर्वं नव्यं विधाय समर्पय
 निजकुलनृपाचार्ये तस्मिन् स कृष्णमहोपतिः ॥ ५७ ॥

गीताभाष्यार्थमसावस्मादाचार्यवर्यतश्शृण्वन् ।
 सममाननयत्तथैनं कविबचसाविषयतांयथानेयात् ॥ ५८ ॥

श्रीवासदेशिकेन्द्रश्रीब्रह्मतन्त्रकलिद्विषं ।
 स्वाचार्यमेवमेवार्चात्कृष्णराजशिखामणिः ॥ ५९ ॥

पुत्रालभेनचिन्तातमसिकृतपदे कृष्णभूपे चिराय
 श्रीमत्कर्णाटसिंहासनमुदयगिरितत्कमेणाधिरोढुम् ।
 नित्यंवर्धिष्युरेतन्नृपकुलकलशांभोधिमन्वाद्दुदितः
 श्रीमानामोदमेतत्कुललयमनयञ्चामराजैर्द्रचंद्रः ॥ ६० ॥

दाता धीमान्दयालुस्सुमशररुचिरस्तत्त्वमेवोद्धरामी
 त्युच्चैराबद्धजैत्रध्वज इह सुयशाः कृत्यवेदी कृतज्ञः ।
 कृष्णक्षमापालसूनु स्सुगुणमणिनिधीरन्नसिंहासनस्थ
 श्रीर्माश्चामावर्नीदः कतिचन शरदः पालयामास राज्यम् ॥ ६१ ॥

षट्तन्त्रीपारद्विभोसमबुधमकुटीकोटिनीराज्यमान
 श्रीमत्पादारविन्दाच्छरणदजनतानंदनाडिधमाभात् ।
 रणेन्द्रब्रह्मतन्त्रात्कलिमथनगुरोश्शंखचक्रांकमुख्यां
 दीक्षां श्रीवैष्णवीं तां स्वकुलसमुचितां प्राप चामेन्द्रभूषः ॥ ६२ ॥

सीताविलासदेवाजम्भण्याख्याय कृष्णनृपमहिषी ।
 मुक्तिमगान्यस्तभरा श्रीकृष्णब्रह्मतन्त्रगुरुचरणे ॥ ६३ ॥

तस्य श्रीचामराजोत्तमनृपतिर्भणेर्मासितेपट्टराज्ञी
 प्राज्ञी राज्ञां वतंसैःस्तुतनयविनयौदार्यगांभीर्यधैर्या ।
 निलङ्घीपान्तरेषुप्रायितनिजयज्ञा रशीलमुख्यैर्गुणैर्या
 विकटोर्यासार्वभौमी तरळतरशिरा स्तापि यां श्लाघते स्म ॥ ६४ ॥

कळलेनरसिंहराजवर्यात्कलशान्वेरिवकल्पवह्निका या ।
 अजनिप्रथितोनुजोपियस्यास्तुजनाग्र्यःखलु कान्तराजनामा ॥ ६५ ॥

अस्यागर्मसुधाबुधौ विधुरिव श्रीकृष्णसम्राड्भू
 चिन्तारत्ननिभो नृसिंहविभुराट् कंठीरवोऽन्यस्तुतः ।
 संजाताश्चुभलक्षणाश्च जयलक्ष्म्यंबादिकाःकन्यका
 स्तिक्तश्श्रीसुरधेनुकल्पलतिकासाधर्म्यसाम्राज्यगाः ॥ ६६ ॥

चामेन्द्रानन्तरंश्रीमतिनिजतनयेकृष्णभूपेऽतिबाले
 विकटोर्यादत्तरीजंमिधबिरुदयाऽरक्षि राज्यं ययैतत् ।
 सेयं पुत्रेणकृष्णक्षितिपतिमणिनासाकमात्ताञ्जचक्रा
 श्रीकृष्णब्रह्मतंत्रादिमपदपरकार्यवर्यात्सुमिन्वे ॥ ६७ ॥

अष्टोत्तरशतनामभिरात्मकृतैरंचतिस्म कनकसुमैः ।
 स्वपितामह इव निजगुरुनेषजनन्या वदान्यया साकं ॥ ६८ ॥

जगतिजयतिकृष्णब्रह्मतन्त्राद्यतीव्रा
 निजकुलगुरुवर्याल्लिन्धचक्रान्जलक्ष्मा ।
 सहखलुजयलक्ष्म्याकांतराजस्वपक्षया
 सहचनिजजनन्यामातुलः कृष्णनेतुः ॥ ६९ ॥

प्राक्कृष्णेन्द्रस्वचक्राङ्कनविधिसमये वज्रडोलामनघां
 श्रीमद्वंटावतारे कलिमथनगुरावर्पयामास नव्यां ।
 तत्रौत्रेकृष्णभूर्माशितरि निजसुते प्रासचक्राब्जचिन्हे
 सैषानव्यमठं श्रीहयवदनमुदे निर्ममे धर्मेनेत्री ॥ ७० ॥

दत्त्वाभूयोप्युपात्तैर्दशशतवसुभिः प्रत्यहं भासयन्ती
 नासंकोचंरमायाः कलयतिभवनंशोमणिर्देवतासा ।
 श्रीमच्चामेन्द्रदेवीमणिरनवधिकैश्रीहयग्रीवदिव्या
 स्थानसंकोचहीनं व्यतनुतवसुभिः कात्युदारानयोस्स्यात् ॥ ७१ ॥

सून श्रियंददानां देवामोदाय कल्पलतिकांतां ।
 पूर्णश्रियंददाना जयतिहि वाणीविळासकल्पलता ॥ ७२ ॥

प्रागाराध्यादिदेवं सरसिरुहमुबाराधितं यं ह्यास्यं
 श्रीमद्भाष्येण तुष्टा यतिकुलपतये पूर्णपात्रीचकार ।
 पुत्रैः पौत्रैश्च मन्ये पुनरपिधरणौ तंसमाराद्भुक्तामा
 देवीवाणीविळासावसतिरुदभवद्बलभा लोकनेतुः ॥ ७३ ॥

निजान्वयगुरूत्तमस्थितिकृते कृतोयःपुरा
 निजश्चशुरकृष्णभूपरिवृढेनजीर्णतु तं ।
 समीक्ष्यतदपेक्षयाविपुलमुच्छितंश्रीमठं
 विधायगुरुवर्यसात्कृतमवादमुप्यस्नुषा ॥ ७४ ॥

दिव्यवज्रावतंसं भरकतरुचिरां वैजयंतीं चमालां
वज्राब्जं बालचंद्राकृतिमनघतमं प्रोज्ज्वलंतं च हारं ।
मुक्ताहारस्तथान्यानपि तुरगमुखप्रीतयेऽदत्तसैषा
श्रीकृष्णव्रतसंतन्त्रोत्तमगुरुचरणांभोरुहोद्वेलमक्तिः

॥ ७५ ॥

वाणीविलासदेव्या नाणीयस्तरवदान्यताविभवे ।
कल्पलताखल्पतरा सुरभिरसुमिश्च मानवैर्मने

॥ ७६ ॥

एतस्या स्संराख्याः पातिव्रत्येन विजितनिजशीला ।
अत्रिवधूरनसूयाप्यसूययाक्रान्तद्वययासीत्

॥ ७७ ॥

दाक्षिण्ये विनये नये निजकुलाचार्याग्निसेवामहौ
दार्ये स्थैर्यविरक्तिमक्तिभगवत्कैर्द्वयचर्यासु वा ।
नवैतादृक्कहिळास्त्रिहान्तिमयुगेजाताभवेद्यादृशी
क्षोणीसर्वधुरीणबुद्धिविभवा वाणीविलासेश्वरी

॥ ७८ ॥

संतन्येधरणीधराह्वयजुषो वाणीविलासेश्वरा
यन्ते किंतुमेतदस्तुनितरामेतत्कुलेपीदृशी ।
गामूत्रामवधूरमूढगनधा धीमान्पुमान्वेदशः
संजातः किमुकथ्यतां यदिपुनर्दृष्टश्रुतोवाभवेत्

॥ ७९ ॥

सौशील्यप्रथमावतारसरणि स्सौजन्यजन्मस्थली
सौमुख्यैकविहारभूमिरनवा सौहार्दसौधावनिः ।
क्षोणीपालसहस्ररत्नकुटीश्रेणीकृताम्यर्हणा
नाणीयस्तरसद्गुणा विजयते वाणीविलासेश्वरी

॥ ८० ॥

अस्यां वर्णितं रघुसद्गुणगणो नारोपितः कश्चन
 क्षमापाला इतरे निश्चम्य तदिदं हृष्यंतु रुष्यंतु वा ।
 दिष्मात्रं कथितं तदेतदखिलं ज्ञातुं कर्ष्यां भुवि
 ज्ञात्वा वा प्रभवेच्च वर्णनकृते शेषतमेकं विना

॥ ८१ ॥

विनीतः प्रख्यातः प्रणतसदयस्त्वच्छब्ददयः
 कुशाग्रीयप्रज्ञस्सकलनयविज्ञस्सरसवाक् ।
 सदाचारो धीरो हरिगुरुपदान्जप्रवणधी
 स्सुतो मुष्याऽश्रीमान्जयति सुविकृष्णक्षितिपतिः

॥ ८२ ॥

श्रीमत्तारणवत्सरोदगयनज्येष्ठामलैकादशी
 चित्रक्षेऽधिकुलीरलग्नमुदितो यश्श्रीजयान्दे शुभे ।
 माघशुद्धसशुक्रसप्तमदिने दस्रेऽभिषिक्तो वृषे
 सोऽयंकृष्णमहीपतिर्विजयते साम्राज्यसिंहासने

॥ ८३ ॥

कर्णाटावनिपालपालितमहीशूरान्तरप्रोल्लस
 दिव्यास्थानविभूषणायितमहासाम्राज्यसिंहासने ।
 मात्रावत्सलचेतसाऽदृतमतिर्भीत्रानृसिर्हेन्दुना
 गोपायत्ववनीमसौ सहमहाभूपालचूडामणिः

॥ ८४ ॥

स्वस्ति श्रीशालिवाहे करनयनवसुक्षोणि (१८२२) संख्ये शकाब्दे
 श्रीमल्लन्दे विकार्याह्वयसुभगतमे माघशुक्लच्छदान्ते ।
 श्रीमत्कृष्णामिधानक्षितिपतिजननीचामराजेंद्रदेवी
 स्वाचार्यप्रीतये श्रीमठमिममतनो द्वैष्णवाग्रेसरश्रीः

॥ ८५ ॥

पूर्णाभिधानसचिवोत्तमवंशरत्नं
 पूर्णोर्गुणैश्शुभतमैस्समयेद्यमुष्मिन् ।
 श्रीकृष्णभूपतिमणोस्सचिवाधिकारे
 श्रीकृष्णमूर्तिरिति सुप्रथितस्सामिन्धे

॥ ८६ ॥

कुशलमतिकृतज्ञाश्रेणिमूर्धन्यनाम्ना
 नयविनयविवेकप्रौढिदाक्षिण्यसीमा ।
 नृपतिसदसिकंटोलाख्यराजाधिकारी
 समयइह समिधे श्रीनृसिंहार्यवर्यः

॥ ८७ ॥

निर्व्याजाप्युतभक्तिर्निरुपमनिर्माणनिपुणनिजधिषणः
 श्लाघ्येजनीरुपदभात्राधवनावलुसमाह्वयोभाति

॥ ८८ ॥

कुशलमतिभ्यामान्यामेतस्याश्शासनेनसंराख्याः ।
 निर्व्यूढमखिलमासीच्छ्रीमठनिर्माणिकर्मभव्यतमं

॥ ८९ ॥

समुपाक्रामिविकारिणिनिर्मातुंशरदिशोमकृतिपूर्णः ।
 कलिशारदांचतुरधिकपंचसहस्रेयतेगुरुमठोऽयं

॥ ९० ॥

शिरसिकलयन्नाज्ञांमातुर्वदान्यशिखामणि
 निर्जकुलगुरोश्श्रीकृष्णब्रह्मतन्त्रकलिद्विषः ।

पदनलिनयोःप्रादालक्ष्मीविलासमहेश्वरी

प्रणयदयितःकृष्णेंद्रशोमकृत्यमलंमठं

॥ ९१ ॥

चामनृपधर्मपत्न्याश्श्रीमद्वाणीविलाससंराख्याः ।

श्रीमठतयापरिणतं श्रीमद्वादान्यकं चिरं जयतात्

॥ ९२ ॥

कर्णाटक्षितिपालशेखरमहासाम्राज्यधौरंधरी
 विभ्राजिष्णुयशोविशोभितदिक्षाधीशालयप्रांगणः ।
 सूनुध्वामनृपालशेखरमणेश्रीकृष्णराजाधिरा
 डायुष्मान्विजयीभवत्वतितरामाचंद्रमातारकम्

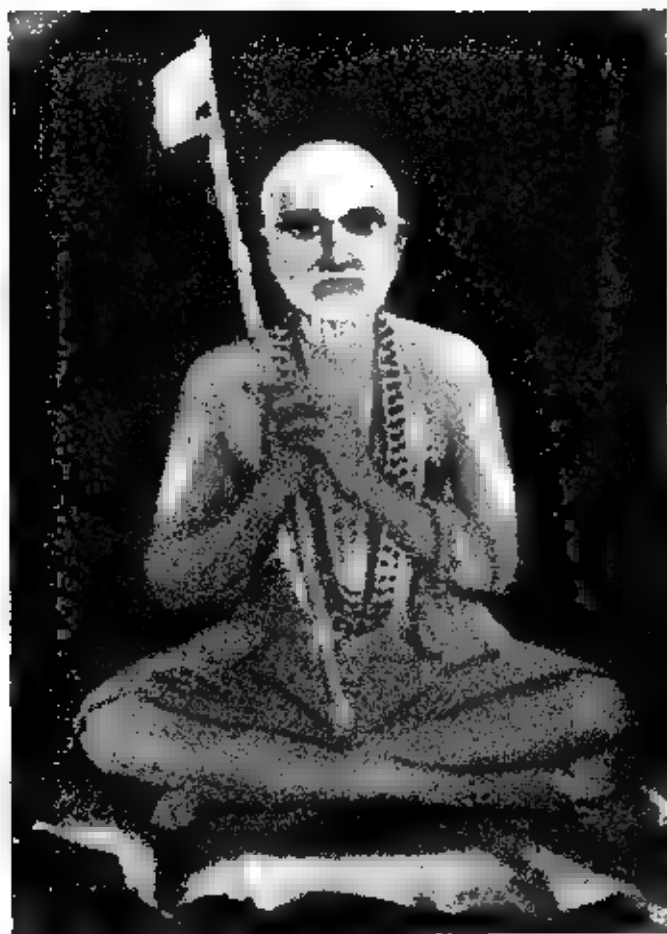
॥ ९३ ॥

जयतुश्रीहयवदनो लक्ष्मीनारायणश्च जयतुतरां ।
 जयतु च सहगुरुरूपकृत्या परकालश्रीमठीयनित्यश्रीः

॥ ९४ ॥



Sri Varada Vedanta Yogindra Swami



Sri Dodda Parakala Swamigalu .

APPENDIX III

श्रीः

श्री परकालवैभवप्रकाशिकास्तोत्रम्

श्रीमान्शुल्यध्वसंस्थापनकृतधीस्सर्वतन्त्रस्वतन्त्रः

त्रय्यन्तद्वंद्वदीक्षागुरुरखिलपरिब्राजकाचार्यवर्यः ।

वेदान्ताचार्यसूरेः कविकथकहरेर्दिव्यपादारविन्द

न्यस्ताशेषस्वरक्षाभर इह परकालार्ययोगो विभाति ॥ १ ॥

श्रीरंगे वेंकटादौ करिवरशिखिरिण्युत्तमे यादवाद्दौ

दिव्यं धामावतीर्णं निखिलगुणनिधिं हेयवाक्प्रत्यनीकम् ।

ज्ञानानन्दामलं तन्निरवधिकरुणासांद्रपद्मासहायं

संसेव्यामोदमानो विलसति परकालार्यरूपो यतीन्द्रः ॥ २ ॥

श्रीमांश्चन्द्रगिरिस्थवेंकटगुरोर्निस्सीम विध्यानधि

राय्य द्वामिदसूक्तिसारमतुलं तस्याज्ञया व्याक्रियाम् ।

योऽकाशीच्च चतुस्सहस्रमितिमच्छ्रीदामिडीनां नव

गधानां परकालएषगुरुराङ्गीयादजय्यः परैः ॥ ३ ॥

दिव्यस्वच्छोर्ध्वपुंड्रो दिनकरसमभा दीप्यमानोपवीतः

काषायी सत्रिदंडः कलिकलुषहरः कान्तपद्माक्षमालः ।

दीनोद्धारैकदीक्षागुरुरमलशिखस्सर्वतन्त्रस्वतन्त्रः

श्रीनाथाङ्घ्रिद्वयैकाश्रय इह परकालार्ययोगी विभाति ॥ ४ ॥

जैना यात दिशः प्रयात विदिशो लोकायतास्तौगता
 वादे वोऽधिकृतिः कुतः कुमतयो यूयं सुधासंभ्रमाः ।
 आद्यःश्रीपरकालदेशिकतया श्रीनाथदिव्याज्ञया
 निष्पक्सेन इहावतीर्ण इतिवाक्किं न श्रुतिं वो गता ॥ ५ ॥

मन्मथाब्दगतमाधवमासे
 मन्मथस्य मथनाय धरण्याम् ।
 आर्द्रयासह्युते सितरश्मौ
 वन्दिषीय परकालमुदीतम् ॥ ६ ॥

द्रमिडकलाकदंबपथकपाटनतो
 नतजनपापहारि पदपंकज परागततिः ।
 कलिमथनात्मना सकललोकरिरक्षिषया
 शठरिपुराविरास मुहुरित्युदितो जयतात् ॥ ७ ॥

शाक्योल्क्याक्षपादक्षपणकमुखदुस्तंत्रदक्षाश्शृणुष्वं
 रक्षायै सर्वसाक्षी निखिलतनुभृतामन्तरात्मा स साक्षात् ।
 आविर्भूयार्धवक्त्रो विलसति परकार्यरूपेण तस्मा
 स्थादाब्जं संश्रयष्वं दुरितहर ममुष्याथवा विन्ध्यवीधीम् ॥ ८ ॥

श्रीकृष्णेन्द्रनृपान्महीसुरतरो दिशिष्यादवाप्याद्भुत
 स्वच्छच्छत्रमतुल्यचामरमुगं वाद्यानिचाष्टादश ।
 सद्गुणं शिबिकां सपञ्चकलशां सद्गन्धर्वमोज्ज्वलां
 सद्गन्धर्वीवदनोज्ज्वलां च परकार्यस्तमिधे मुनि ॥ ९ ॥

प्रपदनधनदायः पण्डिताग्रेसरोऽयम्

सकलकुमतिभाजां साध्वहन्तानियन्ता ।

विलसति परकालो वीतरागाभयायी

शमदमगुणसान्द्रश्रीयतीन्द्रावतारः

॥ १० ॥

द्रमिडोपनिषद्ब्रह्मस्यमाद्यं दयया श्रीपरकालदेशिकात्मा ।

अवबोधयितुं हरिर्वितन्वन्नवतारं जयति प्रपञ्चपुण्यात्

॥ ११ ॥

पञ्चायुधी मगवतः परकालरूप

भाजोऽद्य पञ्चकलशीमयरूपमाप्य ।

पञ्चायुधग्रमथनाय हि शुद्धसत्त्व

द्रव्यात्मदिव्य शिभिकोपरि भति लोके

॥ १२ ॥

दिल्लीगमाय परकालगुरुर्गरीयान्

दिव्यैश्वर्यसहितसप्ततिसंख्यपीठैः ।

श्रीवैष्णवैश्च सकलैर्विरुदैस्समं य

श्चक्रे प्रयत्नमसमाय नमोऽस्तु तस्मै

॥ १३ ॥

मध्ये मार्गमुपागतान् बुधजनान् सम्मानयन्मानय

न्नामोदं नयनारविंदकरुणादीक्षासुधासिंचनात् ।

सन्तापं शमयन्कुवादिनिचयं वाचाङ्गशरैर्वारयन्

दिल्लीं यः परकालदेशिकमणिः प्रापास्तु तस्मै नमः ॥ १४ ॥

श्रीभाष्यश्रीरहस्यत्रयसृतिशतदूषण्यदस्तत्वनौका
 टीकासर्वार्थसिद्धिप्रभृतिभिरलमध्यात्मशास्त्रार्थभोधम् ।
 तत्रत्यानां बुधानां पदकमलजुषां सन्दधानस्समन्ता
 ष्छान्तिश्चान्दयादिसीमा स जयति परकालार्थवर्षो धरण्याम् ॥

ढिल्लीश्वरादेत्यसमस्तमान
 मवाप्यतस्यानुमतिं प्रतिष्ठाम् ।
 सर्वत्र वेदान्तगुरोर्विधाय
 जयत्यतुल्यः परकालयोगी ॥ १६ ॥

सर्वत्र दुर्वादिगणान् विधूय श्रुत्यन्तमाधादविकम्पनं यः ।
 तस्यैषकुर्वन्निगमान्तसुरैः प्रतिष्ठितं श्रीपरकाल इन्द्रे ॥ १७ ॥

प्रपदनपदजाधिकस्समस्तं विमतगणं कलयन्विमुक्तपापम् ।
 विमतमदहरो विवेकसीमा इदि लसतात्परकालदेशिको मे ॥ १८ ॥

क्षपणकमिक्षुशिक्षणविचक्षणगीः
 कपिलालपन विलोपको गुरुमतोक्तिगिरेरशनिः ।
 कणमुगुरुक्रमकचआत्तकला
 कमनो मनसि समन्ततो विलसतात्परकालगुरुः ॥ १९ ॥

पतञ्जलिः प्राणिनितंत्रवेदिनां श्रुत्यंत निष्णतधियां सभाष्यकृत् ।
 बल्मीकजन्मा कवितारविनोदिनां जयत्यतुल्यः परकालसंयमी ॥ २० ॥

शठरिपुपरकालसंयमीन्द्रः

श्रुतिशिखरार्यमुखाखिलार्यरूपः ।

प्रपदनपदवीप्रकाशकोऽयं

जयति यतिः परकालदेशिकात्मा ॥ २१ ॥

प्राचीकसद्यः पदवीं प्रपत्तेः

प्रागेववेदांतगुरुः पुनस्सः ।

अवाप्य रूपं परकालसूरेः

आविश्वकारैतदनुष्ठितं नः ॥ २२ ॥

सकलशर्पचकां कलकरत्नमयीं शिबिकां

बहुतरघंटिकांच महिशूरपुराधिपतेः ।

अधिगत एव दिक्षु सकलासु कलासुगमैः

सह विविधैर्जगद्विजयते परकालगुरुः ॥ २३ ॥

निखिलकला कलापखनये विनयावनये

शमदमभूमिभूतहृदयाय दयानिधये ।

निगमशिखागुरोरवतरान्तरमिहखिलै

रविरतमीरिताय यतये नतिरस्तु मम ॥ २४ ॥

निगमसिन्धुनिगममतीन्सदा निजपदाश्रयणो विबुधान् बहून् ।

श्रुतिशिरः प्रतिपादनतोद्भुतान्कलयते गुरवे करैव नमः ॥ २५ ॥

वैभाषिकसौत्रांतिक योगाचारांश्च माध-यमिकम् ।

चार्वाकसांख्यजैनान् सजयन्परकालदेशिको जयति ॥ २६ ॥

कविताकिंकेमहरिपादपंकजं कलयन्सदानिजमनाम्बुजे दृढम् ।
कमपि प्रमोदभरमाप्नुवन्नयं परकालदेशिकमणिर्जयतात् ॥ २७ ॥

रसनेकिमन्यदसर्मजसवाक्यं गदितुं समुदयतवतीत्यमिहासि ।
परकालमेव चिरकालममुंचेत्कलयस्वहो सकलमाप्स्यसिभद्रम् ॥

अहो जन्ता यूय मपारदुःखा
कूपारमध्ये पतयादधर्कि वा ।
भवाब्धिपोतं परकालयोगि
पदारविदं भजताशु भक्त्या ॥ २९ ॥

नञ्ज्ञानयोगो नचकर्मयोगो
नभक्तियोगोऽस्तिहिमाद्रशानां ।
परंतुभक्त्या परकालयोगि
पदारविदं शरणं ब्रजामः ॥ ३० ॥

परकालयतींद्रपादजुष्टां
परमार्थामिह ये स्तुतिं पठन्ति ॥
परमात्मकटाक्ष लक्षितास्ते
परमां संपदमाप्नुवंति संतः ॥ ३१ ॥

॥ इति त्रिनिवासयतींद्रविरचितं परकालवैभवप्रकाशकास्तोत्रम् ॥

APPENDIX IV

Extract from "Alankara Manihara" by His Holiness
Sri Krishna Brahmatra Parakala Swami.

विद्याविद्वतिनिषद्या हृद्या तुरगानना धुतावद्या ।
हृद्याहिता प्रसन्नादाद्या सा देवता बुधासाद्या ॥ १ ॥

ब्रह्माणं प्रविधाय नाभिकमले वेदानपि प्राहिणो-
यत्तस्मै मधुकैटभोत्थविपदो यत्त्रायते स्माथ तान् ।
तद्धामावतु पाञ्चकालिकपयप्रस्थाननिष्ठैर्यतिश्रेष्ठै-
श्रीनिगमान्तदेशिकमुखैर्दत्तार्हणं देशिकैः ॥ २ ॥

या वाण्या यतिराजराजवशगा चक्रेऽर्चिता या चिरात्
प्राचार्यैर्निगमान्तदेशिकमणिश्रीब्रह्मतन्त्रादिमैः ।
याऽध्यास्ते परकालसंयमिवरास्थानीमिदानीमपि
श्रेयस्संविदधातु सैन्धवमुखी सैषा परा देवता ॥ ३ ॥

श्रीमद्भाष्यं निशम्याद्भुतमिति शिरसा शारदा श्लाघमाना
स्वार्चा यां स्त्रीयपीठे सह यतिपतये भाष्यकाराख्ययाऽदात् ।
सेयं वागीशमूर्तिर्यतिपतिकुरुकेशागमान्तार्यमुख्यैः
क्लृप्तार्चा ब्रह्मतन्त्रोत्तमकालिमथनास्थानपूज्याऽधुनाऽऽस्ते ॥ ४ ॥

ज्ञानानन्दात्मलात्मा कलिकलुषमहातुलवातुलनामा
सीमातीतात्मभूमा सम हयवदन्ता देवता धावितारिः ।
याता श्वेताब्जमध्यं प्रविमलकमलस्रग्धरा दुग्धराशिस्मेरा
सा राजराजप्रभृतिनुतिपदं संपदं संप्रदत्ताम् ॥ ५ ॥

नन्दे तं देवमाद्यं नमदमरमहारत्नकोटीरकोटी-
 वाटीनिर्यत्ननिर्यद्वृण्णिगणमसुणीभूतपादाम्बुजातम् ।
 श्रीमद्रामानुजार्यश्रुतिशिखरगुरुब्रह्मतन्त्रस्वतन्त्रैः
 पूज्यं प्राज्यं सभाज्यं कलिरिपुगुरुभिदशश्वदश्वोत्तमाङ्गम् ॥ ६ ॥

निरालोके लोके विमतकथकध्वान्तनिवहैः
 श्रियःपत्याऽऽङ्गतो धरणिमवतीर्यातिकृपया ।
 व्यतानीधो भाष्यद्युमणिमखिलाज्ञानद्वये
 स जीयाच्छ्रीरामानुजमुनिवरात्मा फणिपतिः ॥ ७ ॥

टीकाकारस्सूत्रकारोऽपि यस्य व्यासाचार्यो भारतख्यातकीर्तिः ।
 तच्छ्रीभाष्यं श्रीयतीन्द्रप्रणीतं भूयानिलं भूयसे श्रेयसे नः ॥ ८ ॥

शेषाद्रीश्वरपादपद्मयुगळीकैक्यहेतोः पुरा
 या घण्टा किल भक्तिनम्रमनसा पद्मासनेनार्पिता ।
 तत्तत्तन्त्रपिशाचधूननकृते संकल्पतः श्रीपतेः
 जातायै निगमान्तदेशिकनिभात्कस्यैचिदस्यै नमः ॥ ९ ॥

जिह्वासेहासनाग्रस्फुटनदनतुरङ्गात्यमञ्जीरशि-
 श्चास्पर्धानिर्धार्यवाचानिचयनिचुलितप्रस्यनीकप्रचारः ।
 श्रीमात्रामानुजार्यप्रथिततममतश्रीललामाऽर्कधामा
 निलं श्रुत्यन्तविद्यागुरुरिह जगतां भद्रवत्तां विधत्ताम् ॥ १० ॥

संसारोपतापक्षपणनिपुणवाग्धोरणीसारणी-

श्रीः वाणीसंपूज्यपादादिमत्तुरगमहामन्दुराऽऽनन्दराशिः ।

संख्यातीतप्रबन्धप्रशमितविमतव्रातशङ्काकलङ्को

मोदान्वेदान्तसूरिर्दिशतु गुरुवरस्सर्वतन्त्रस्वतन्त्रः ॥ ११ ॥

आदिश्रीवण्शठारिर्यतिपतिरभवद्यत्पदाब्जोपजीव्यः

सोऽयं श्रीवत्सवंश्यो वरदगुरुरपि च्छात्रतां यत्र भेजे ।

द्वैतीयिकावतारो य इह यतिपतेर्मत्त यश्च द्वितीयं

छात्रो वेदान्तसूरेस्स खलु विजयतां ब्रह्मतन्त्रस्वतन्त्रः ॥ १२ ॥

यच्चकाङ्क्षप्रभावाद्यद्वनृपतिमुक्ताः प्राज्यसाम्राज्यगोपा

भूपास्सर्वेऽपि खर्वेतरनिजयशस्रश्रमिह्रीशूरपुर्याम् ।

तेऽपी शेषाद्रिवासाश्श्रुतिमकुटगुरुत्तंससिद्धान्त

सिद्धास्सर्वेऽप्युर्व्यां प्रयन्तां यतिकुलपतयो ब्रह्मतन्त्रस्वतन्त्राः ॥

खिलीशानार्चिताश्चिर्यतिकुलनृपतेर्यस्तृतीयोऽवतारो

दिव्ये देशे समग्रेऽकृत निगमशिरोदेशिकार्चाप्रतिष्ठात् ।

यश्श्रीमद्ब्रह्मतन्त्रोत्तमयतितिलकास्थानलक्ष्मीनिधानं

कुर्वन्मार्तप्रपत्तिं स्फुटनिजमहिमां न्यासविषयमतानीद् ॥ १४ ॥

यश्श्रीकर्णाटसिद्धासनविदितमहीशूरराजाधिराजान्

कृष्णाबाणैष्णवाग्र्यानकृत समद्विळाब् शङ्खचक्राङ्गनाथैः ।

व्याख्यां भाष्यस्य तद्वत्परमुपनिषदां द्वाविधीनां च

चक्रे विख्यातोदात्तभूमा स जयतु परकालाभिधानो यतीन्द्रः १५

श्रीश्रीनिवासनिगमान्तरमनिवासरामानुजाख्यपरकालमहायतीन्द्राः ।
 व्यूहा इवात्तवपुषो जगतां हिताय चत्वार ऊर्जितसमग्रगुणा जयन्तु ॥
 षण्ठावतारनिगमान्तरमनिवासश्रीदेशिकेन्द्रयतिपुङ्गवरङ्गनाथा ।
 श्रीब्रह्मतन्त्रपरकालपदावतंसा जीयासु रुज्ज्वलगुणा गुरुसार्वभौमाः १७

दुराधर्षश्रीमद्यतिपतिमतस्थापनपराः
 परात्यल्पप्रज्ञमयितकुहनापद्मतिहराः ।
 हरौ लक्ष्मीनाथे निहितनिसिलखावनभरा
 धरायां जीयासुः प्रतितयशसोऽस्मद्गुरुवराः ॥ १८ ॥

APPENDIX V

श्रीः

श्रीलक्ष्मीहयवदनपरमह्वये नमः

श्रीमते श्रीकृष्णमहात्म्यपरमकाव्यतीर्थमहादेशिकाय नमः ।

श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मे नारायणाख्याने
हयशिर उपाख्यानस्य व्याख्याने हयशिरोरत्नभूषणे
तद्विवरणदीधितौ च परिशीलितानां श्रुतीनामर्थस्य
संग्राहकं

॥ श्रीलक्ष्मीहयवदनरत्नमालास्तोत्रम् ॥

वागीशाख्या श्रुतिस्मृत्युदितश्रुमतनोर्वासुदेवस्य मूर्तिः
ज्ञाता यद्वागुपज्ञं भुवि मनुजवरैर्वाजिवक्त्रप्रसादात् ।
प्रख्याताश्चर्यशक्तिः कविकयकहरिः सर्वतन्त्रस्वतन्त्रः
त्रय्यन्ताचार्यनामा मम हृदि सततं देशिकेन्द्रः स इन्धाम् ॥ १ ॥

सत्त्वस्थं नाभिपद्मे विधिमथ दितिजं राजसं तामसं चा-
म्बिन्द्वोरुत्पाद्य ताम्भ्यामपहृतमखिलं वेदमादाय धात्रे ।
दत्त्वा द्राक्तौ च हत्वा वरगणमदिशद्वेधसे यत्र आदौ
तन्त्रं चोपादिशद्यस्त मम हयशिरा मानसे सन्निधस्ताम् ॥ २ ॥

अध्यास्तेऽङ्गं परावाक् वरहयशिरसो भर्तुराचार्यके या
वाञ्छावनैतरेधोपनिषदि चरमात्प्राक्तने खण्ड आदौ ।
यस्या वीणां च दैवी मनसि विनिदधत्स्व्यातिमे यन्त्यमन्त्रे
सेशानां सर्ववाचो मम हृदयगता चारु मां वादयेद्वाक् ॥ ३ ॥

कृष्णं विप्रा यमेकं विदुरपि ब्रह्म वेदयो(रैतरेये) रादिमान्ते
 स्रष्टा विस्त्रसमानस्त्वमथ समदवाच्छन्दसां येन दानात् ।
 कृष्णं विष्णुं च जिष्णुं कलयितुरपि यत्संहितामायुरुक्तं
 वाक्छिष्टं प्राणमेनं ह्यमुखमनुसन्दध्महे किं वृथाऽन्यैः ॥ ४ ॥

प्रख्याता याऽऽश्चलायन्यधिकफलदशश्लोक्यभिख्या तदन्तः
 श्रुत्युक्ता वाक् सरस्वत्यपि ह्यमुख ते शक्तिरन्या न युक्ता ।
 पूर्णा त्वच्छक्तिरधै भवति विधिवच्चूर्या नदी सा कलास्या
 इत्युक्तेर्ब्रह्मवैवर्ते इह समुदिता स्यात्परा निम्नगाऽन्या ॥ ५ ॥

श्रीहर्षो विष्णुपत्नीं वदति कविरिमां नैषधे मल्लिनाथः
 ख्यातामेतां पुराणे ह्यमुख भुवि च स्थापितां विष्णुपार्श्वे ।
 धीवाग्मित्वार्थजप्यं दिनमुखसमये शौनकस्सूक्तमस्याः
 श्रीयुक्तं बह्वृचस्स स्मृतिऋदपि तदा चिन्तनीयं तथैनान् ॥ ६ ॥

वागामृष्यादिसूक्ते निरवधिमहिमा या श्रुता वाक् च देवी-
 पूर्वे सूक्तेऽपि हंसस्त्वमधिकमहिमा विश्रुता बह्वृचैर्यः ।
 युक्तावारण्यके तौ कथितबहुगुणौ सामनी संहितेत्य-
 ध्याराध्यो व्यूहरूपी ह्यमुखविदितो ज्ञानिनां कर्मभिस्त्वम् ॥ ७ ॥

इन्द्रो वृत्तं हनिष्यन् सखिवर वितरं विक्रमस्वेति विष्णुं
 सम्प्रार्थ्यातो हतारिस्तत उपजनित ब्रह्महत्याऽपनुत्थै ।
 सूक्ताभ्यां यं पुमांसं प्रति धृतमजुहोन्मूर्ध्नि गन्धर्व एको
 देवानां नामधारी स मम दृढमतावथ वाचस्पतिस्तात् ॥ ८ ॥

वेदे चाथर्वणास्थे प्रथमत उदितं यन्निषत्तीयसूक्तं
तन्मेधाजन्मकर्माङ्गमिति निगदितं कौशिकेन खसूत्रे ।
मेधाक्तामः पुमान् यस्तुरगमुख ततस्सर्वलोकाधिनाथं
ध्यायेद्वाचस्पतिं त्वां प्रभवति सकलस्तच्छ्रुतार्थोऽप्रकम्यः ॥ ९ ॥

नासन्नो सत्तदनीमपि तु कमलयाऽघातमेकं तदानीत्
तस्माद्धान्यत्परं किञ्चिदपि न तमसा गूढभग्रे प्रकेतम् ।
अद्भ्यो को वेद हेतुं द्विविधमविगुणं वासुदेवाभिधानं
व्यूहं त्वां प्रातरर्ष्य ह्यमुख भगमाहुः क्रमात्तैत्तिरीयाः ॥ १० ॥

प्रातःपूज्यं भगास्थं प्रथममकथयन् बह्वृचाः पञ्चमेऽधो
नासत्सूक्तेऽष्टमे प्राग्वदपि समवदन् तैत्तिरीयक्रमात्त्वाम् ।
पाराशर्योऽवतीर्णं वदति ह्यमुखाथर्वणः कौशिकस्त्वाम्
मेधार्थं प्रातरर्ष्य भगमनुमनुते संहिताऽप्याह साधु ॥ ११ ॥

प्रणुत्तान्तं त्रिपाद्वास्वरवपुरसृतं वासुदेवादिवृन्दे
पादस्तत्रानिरुद्धो भुवि तत उदभूदात्मभूजग्विधिज्ञाः ।
ह्रस्वात्त्वां यज्ञरूपं हयवदन जितन्ते स्तुतिं तन्वतेऽतः
निर्णीतं सर्ववेदेष्वनुपममिति तत्पौरुषं सूक्तमासैः ॥ १२ ॥

सर्वे वेदाः प्रजाश्च प्रचुरबहुभिदाः संश्रयन्ते यमेकं
क्षास्ता योऽन्तःप्रविष्टस्त्वयमपि दशधात्माचरन्नर्णधे यम् ।
ब्रह्माचैकोन्वविन्दस्तरिमिह दशहोतारमन्तश्च चन्द्रे
देवास्सन्तं सदैवं न हि विदुरवताः सोऽथ वाचस्पतिर्मान् ॥ १३ ॥

यस्माद्ब्रह्मा च रुद्रस्सकलजगदिदं जायतेऽन्तर्बहिर्यत्
 व्याप्या सत्तां च यस्मिन् लयमपि लमते यश्चतुर्वेदभूर्तिः ।
 विष्णुर्नारायणोऽष्टाक्षरपदविदितो देवकीपुत्र एको
 योऽथार्वाङ्गे मधोः सूदन उपनिषदि ज्ञायते मे स इन्धाम् ॥ १४ ॥

शक्तिःस्वामाविकीसात्रचविविधपरा श्रूयते ज्ञानमेवं
 त्रेधा तत्र क्रियेत्यं बलमपि तदसौ वासुदेवः स हंसः ।
 यो ब्रह्माणं विधाय प्रथममथ परान् प्राहिणोत्सर्ववेदान्
 तस्मै देवं प्रपद्ये शरणमहमिमं चामृतस्यैष सेतुः ॥ १५ ॥

वभ्यो विष्णोर्धनुज्यां ह्यवदन वरान्नेच्छ्या चिच्छिदुस्तत्
 कोट्या च्छिन्नं च विष्णोः शिर इति गदितं यत्प्रवर्ग्यार्थवादे ।
 तच्छीर्षं याजमानं श्रुतिमुखत इदं स्थापितं युक्तितोऽपि
 प्रादुर्भावः स गौणो बहुमुखहरिवंशादिनिर्धारितो वा ॥ १६ ॥

शुक्लं वेदं विष्वक्खानुपदिशसि परं याज्ञवल्क्याय वाजी
 वेदैकार्यैर्वचोभिर्मितमिदमखिलाज्ञायधीकारिणीं याम् ।
 वाग्देवीं मोक्षधर्मे कथयति मुनिराट् तत्कृपालब्धभूमा
 त्वच्छक्तिस्तेत्यकभ्यं ह्यमुख गदितं ब्रह्मवैवर्तवाग्भिः ॥ १७ ॥

तस्माद्देदेऽपि तत्रोपनिषदि बृहदारण्यके काण्ड आत्मा
 त्वं वाग्देव्या सहादौ जनयसि मिथुनीभूय सर्वांश्च वेदान् ।
 घातारं तस्य पत्नीं तदनु तदुभयद्वारिकां व्यष्टिसृष्टिं
 तद्यज्ञाराधितोऽस्मै ह्यवदन वरान्यच्छसीति प्रसीमः ॥ १८ ॥

तुर्येऽध्याये द्वितीयं तुरगमुख शिशुब्राह्मणं व्यूहरूपम्
 प्राणं स्थूणां शिशुं त्वां चमसमपि शिरोऽर्वाग्विलं चोर्ध्वबुधम् ।
 सप्तानां देवतानामधिकरणमग्नित्रेन्द्रियाणां जयार्थं
 वाचाष्टम्या धृतं त्वां परिकलयति तद्ब्रह्म भक्तार्तिहारि ॥ १९ ॥

दध्यङ्काधर्वणोऽग्निं त्रिदशकृतशिरोधारणादश्वमूर्ध्ना
 ताभ्यां प्रावर्ग्यतत्त्वं ह्यमुख समुपादिक्षदेतथयार्थम् ।
 एतावत्सेव तस्ये कलिबलवशतस्तामसाशक्यधीनं
 भावत्कं शीर्षमाहुर्भुवि जनिसमये त्वत्कटाक्षातिदूराः ॥ २० ॥

दध्यङ्काधर्वणो यो ह्यमुख बृहदारण्यके काण्ड आदौ
 आह प्रावर्ग्यतत्त्वं यदपि शतपथे दीक्षणीयार्थवादे ।
 विष्ण्वाख्यं तत्त्वमुक्तं पुनरुपनिषदि ब्रह्म वागीशरूपं
 यच्च प्रोक्तं तृतीये तदपि च स मधुब्राह्मणो वक्ति तुर्ये ॥ २१ ॥

वाचा देव्यानिरुद्धेन च सृजति जगत्सर्वमित्यत्र उक्तो
 याहास्यो वासुदेवः स पर इति मधुब्राह्मणे स्थापयित्वा ।
 दध्यङ्काधर्वणोऽग्निं त्रिदशहितमधुत्वाष्टकक्ष्योपदेष्टा
 तत्त्वं जानाति चेत्यप्यखिलशुभतनुं वक्ति वागीश्वरं त्वाम् ॥ २२ ॥

दध्यङ्काधर्वणोऽसासुपदिशति मधुब्राह्मणै त्वाष्टकक्ष्यं
 यत्तन्नारायणाख्यं कवचमिति समाधुष्यते सात्त्विकाग्रपैः ।
 बृहत्स्येदं वधायालमिति ह्यमुख ब्रह्मविद्येति तत्त्वं
 वागीशैते न जानन्त्यनघ तव कृपावाङ्मता ये प्रयातरः ॥ २३ ॥

तत्त्वं नारायणख्योपनिषदि कथिते पञ्चरात्रोक्तरीत्या
तन्नामाख्यान आह्वाश्चमुख विशदमाद्यं च धर्मं मुनीन्द्रः ।
गीतायां संगृहीतं विशदयितुमनाः कृष्णवाहाननैक्यं
ब्रूते वेदोदितत्वं स्थिरयति च तदत्रोक्त एकान्तिधर्मे ॥ २४ ॥

आदौ नारायणं तं वदति मधुजितं देवकीपुत्रमन्ते
वेदान्तो मोक्षधर्मे ब्रह्मशिरसं ग्राह कृष्णस्त्वमेव ।
इत्यालोच्यैव योगी कलिजिदमिजगौ तत्क्रमात् स्तौति मध्ये
वाहस्य त्वां शठारिर्मुनिरपि मनुतेऽञ्च पुरः कृष्णमन्ते ॥ २५ ॥

जन्मादीनां निदानं कतिचिदकथयन् देवमेकं तथान्ये
देवीमेकां विदुस्तन्मिथुनमविकलं ब्रह्मवेदान्तवेद्यम् ।
इत्येवं स्थापयित्वा चिदचिदवियुतं श्रीमदेकं तदिदं
प्याचख्यौ मोक्षधर्मे ह्यमुखजनिवृत्तापदेशान्मुनीन्द्रः ॥ २६ ॥

श्रावण्यां तेऽवतारे ह्यमुख निगमोद्धारणार्थत्वबुद्धेः
ऋग्वेदोपक्रमस्तच्छ्रवणम् इति निश्चिन्वते बह्वृचाग्र्याः ।
प्रारम्भः पौर्णमास्यां यजुष इति परे याजुषाः सञ्जिरन्ते
तद्वेदोपक्रमान्ते मुनि विधिवशगास्त्वां समाराधयन्ति ॥ २७ ॥

विष्णोः पत्नी परा वागिति बहुमनुते भारती यां यदीशः
पत्युः प्राक्पञ्चारात्नं श्रुतिमपि समुपादिक्षादित्यादरेण ।
तद्वागाश्लिष्टमूर्तिं ह्यशिरस उपाराधयन्ती निशम्य
श्रीमार्घ्यं लक्ष्मणाय स्वपतिविदित यस्याकृतिं बिभ्रतेऽदात् ॥ २८ ॥

वागीशानस्य मन्त्रं क्षुतिशिखरगुरुस्ताक्ष्यलम्बं जपित्वा
 तत्कालं प्राप्नोति लालामृतमपि वदहीन्द्राख्यपुत्रो यतीन्द्रोः ।
 मातुर्भ्रातृस्तनूजोत्तमगुणकुरुकाधीशवंशधारिणीं त-
 न्मूर्तिं सम्प्राप्य काञ्चनं स्वयमपि चिरमाराधयन्नृत्तिभूजा ॥ २९ ॥

काले वेदान्तसूरिस्त्रिपदमुपगतं ब्रह्मतन्त्रसूत्रं
 क्षिप्याश्रयं मूर्तिमेतां समनययद्य तच्छात्रपारम्परीतः ।
 सेयं वागीशमूर्तिर्गुरुवरपरकालादिभिः सेव्यमाना
 रम्यास्थान्या त्रिकालं विव्रसति विहितार्चाया कर्णाटदेशे ॥ ३० ॥

धर्मं पूर्वाश्रमोक्तं सुकरमपि न कृत्वाऽन्तिमोक्तस्य तस्या-
 नुष्ठानेऽशक्तिभीते हयमुखं कृपणं लम्बयित्वाऽऽश्रमं तम् ।
 द्योभोद्रेकादिनाऽर्चाविशय उपगते लक्ष(कोटि)पूजां तुलस्या
 स्त्रोपाख्यान्याकृतिं चाकलयसि कियत् मध्यमर्धा दया ते ॥ ३१ ॥

इत्थं वागीशपादयुगलसततसंसेवनार्चादिदीक्षः
 तत्रैतां मन्त्ररत्नेश्वरपतिरनघामार्पयद्ब्रह्मभालाम् ।
 एतां निजं पठन्तो मुनिमनुजवरा भक्तिभूजेभित्तार्थान्
 सर्वान् विन्दन्ति बाह्याननवरकरुणापाङ्गभाराभिषेकात् ॥ ३२ ॥

इति श्रीलक्ष्मीहयग्रीवदिव्यपादुकासेवक-
 श्रीमदभिनवरत्ननाथसहस्रतन्त्रपरकालमहादेशिककृतिषु
 श्रीलक्ष्मीहयवदनरत्नमालास्तोत्रं
 समाप्तम्

APPENDIX VI

I

*Extract from page 113, Annual Report of the Mysore
Archaeological Department for the year 1938*

Kannada Sannad by Kanthirava Narasarāja Wodeyar (1639-59) 13th lunar day of the dark half of Jyeshtha in the cyclic year of Virodhi.

"The Sannad is issued in the name of the King Kanthirava Narasarāja Wodeyar..... The Sannad records an order of the King that the practice of using the 'tanjan' (invocatory verse) of Rāmānuja Dayāpātra in sacred places like the Tirunārāyanaswāmi temple at Melukote on the occasion of reciting Prabandhas (Tamil hymns) which was in vogue from the time of Rāja Wodeyar, King of Mysore up to the reign of Kanthirava Narasarāja Wodeyar, should continue in the future also in the same manner as previously.....

"This invocatory Sānskrit verse commencing with Rāmānuja-dayapātram.... is stated to have been composed by Brahmatantraswāmi, disciple of Vedāntadesika and the reputed founder of the Parakāla Mutt, in the Kali year 4490 Bahudhānya Sam. Āvani Māsam Suk. 2 Hasta-nakshatra—which is equivalent to 18th August 1338 A.D., at Melukote and sanctioned by Vedāntadesika for use in the recitation and study of the Tamil Prabandhas. It is said to have received further support from the approval of the God Ranganātha at Srīrangam in the year Sarvadhāri."



Maharaja Sri "Dodda" Krishneraja Wodeyar



Sri Immadi Krishnaraja Wodeyar

A copper-plate grant at Seringapatam, E.C. III Seringapatam 64 of A.D. 1722 of the King of Mysore, Krishnaraja Wodeyar I, son of Kanthirava Narasārāja Wodeyar II, refers to an ascetic named Śrīnivasa Yati, etc., etc.

"According to the *Annals of the Mysore Royal Family*, Part I, p. 163, the priest who came from Tirupati as the above King's Guru is 'Dodda Parakālaswāmi'. The Mutt tradition identifies him with Śrīnivasa Yati of the above copper-plate and with Parakālaswāmi, Guru of Sreenivāsa Parakālaswāmi, in the Belur Sannad."

SRI PARAKALASWAMI OR
PERIYA (DODDA) PARAKALASWAMI

SRI Dodda Parakālaswāmi referred to above (in the *Annals of the Royal Family*) is intimately connected with Māgadi (Bangalore District), to whose chiefs he, as well as his ancestors, had been family Gurus.

An extract from p. 15, para 55, of the "Annual Report of the Mysore Archaeological Department for the year 1922" has the following:—

"Kempanāchi Gowda's son Virēgauda came to Mysore from Ālur, a village near Conjeevaram. He built the village Yelahanka and set up the God Gopālākṛishna there, took possession of Bangalore and constructed a tank named "Kempāmbudhi".

"His son Hiriyakempegowda (1588–1608) built in Bangalore a fort and four watch towers known as Vaiyāli-sikhara in the four directions. He went to Vijayanagar and received from King Krishnadevarāya Ballāpura, Devanahalli and Hoskote."

"Immadi Kempe Gowda captured Hulikal, Huliurdurga and Sivaganga, took possession of Māgadi and built on Sāvandurga a fort and the temples of Narasimha and Virabhadra. He also built at the instance of his family Guru Sreenivasadesikacharya, the navaranga or central hall of the Ranganātha temple near Māgadi."

"As there was some misunderstanding between his two sons Mummadi Kempegowda and Honnappa Gowda, he made a division of the kingdom and made the younger son Honnappa Gowda the ruler of Hulikal in 1634, directing him to have Annayāchārya of Hulikal as his Guru. On a representation made by his Guru Tiruvenkatāchārya that Subsequently Tiruvenkatāchārya became a *Sanyāsī* under the name of Doddā Parakālaswāmi and resided in the *Matha* at Srīngapatam."

"Kempavīrappa Gowda sanctioned a money grant to the Ranganātha temple at the instance of Doddā Parakālaswāmi who sent for consecration in the temple metallic figures of the goddess Lakshmi and Vedāntāchārya. The scale of expenditure was also drawn up in consultation with the Swāmi's grandson Rāghavāchārya".

"In 1711 the chief set up for his mother the God Cheluvarāyaswāmi in Cheluvarāyapete ■ the south of Māgadi with the assistance of Srīrangachārya who had come there from Srīerangam, and in 1712 the God Varadarājaswāmi at Baichāpura with the assistance of his Guru Rāghavāchārya....."

The following is an extract from the copy of an inscription in Kadur Taluk Epigraphia Carnatica, Vol. VI, Mysore Archaeological Series, page 9, No. 46, date 1744 A.D.

Translation from (Telugu).—

"Obeisance to Rāmānuja. A *Sṛimukha* from the establisher of the way of the Vedās, priest of both Vedāntas, head of the *Paramahansa* Sanyāsīs, establisher of the *darshanas* by consent of all the disciples of the feet of Kavi-Kathaka Kanthirava, the Brahmatantra Svatanthraswāmi of Tirumala Tirupathi and Periya Kovil (or Srīrangam), to the officials of the nine-jewelled throne, in the various sacred places, and to all holy men, in the name of Nārāyaṇa:—

"Whereas (on the date specified, Raktākshi sam. Tula month, Krishnapaksha 2 Friday) to the granddaughter of the Telugu Banaja Tirumalayya of Gālipuje Sakkarepattana, has been given *asrayana* (consecration by branding with a seal), together with a silk cloth, a holy necklace, as well as a conch-shell, a fan, three kinds of drums (named Hanumantha and Garuda, a kettle drum, a waving banner, a staff and other emblems,—let all religious men respect the same as the order of Venkatāśvara, the lord of all worlds.

"Dālvāyi Puttanajarāja of Srīrangapattana having presented her with ornaments, let not kings disregard this and trouble her. Throughout all countries, the believers in Vishnu, kings, merchants, Sudras and other castes (named), should all give her alms. (Usual imprecation).

Fortune to Srīnivāsa, -Obeisance to Rāmānuja."

KRISHNARĀJA VODEYAR II—1734-66

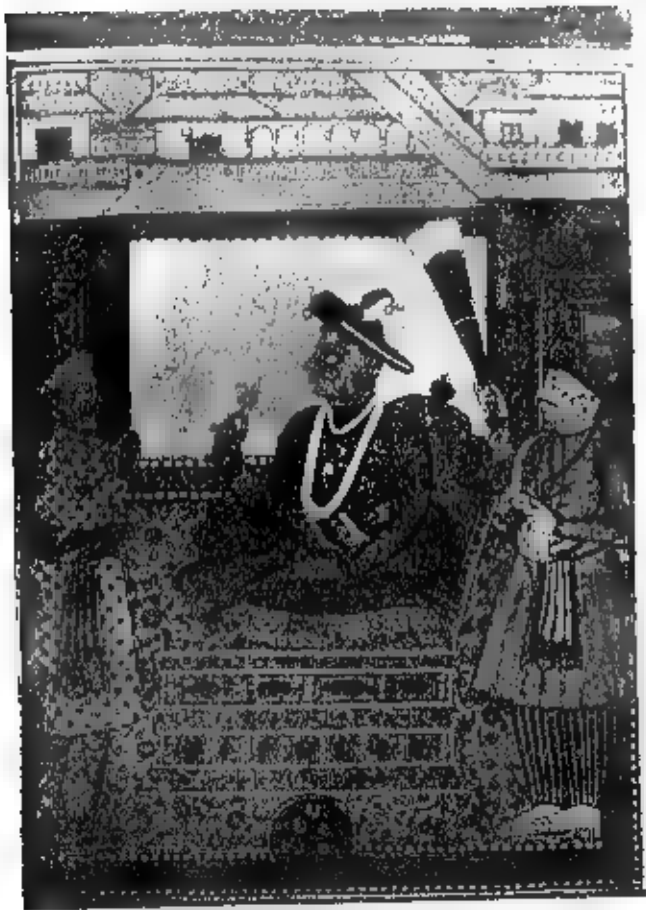
(*In Kannada*) dated 1760 (*Vikrama Sam., Margasira Su. 15*)
p. 153 (*wrongly post-dated as A.D. 1820*)

Note.—From the Annual Report of the Mysore Archæological Department for the year 1938.

"This is a nirūp addressed by the King Krishnarāja Wodeyar II of Mysore to Krishnayya of the Ayakat Department (a department organised by Chikka Deva Rāja Wodeyar for looking after the revenues and expenditure of the 84 districts of Mysore, accounts of the Military Department and Stores, personal receipts and expenditure of the King.....

"The object of the record is to register the King's decree that the revenue of certain villages amounting to 500 varahās Kanthirāyi per year should be assigned in place of money grant for defraying the expenses of feeding the Brahmins, Chātur māsyā Sankalpa (maintenance of the Swāmi and establishment for four months when the Swāmi had to remain at headquarters for the rainy season), the birthday feast of Śrīnivāsa Parakālaswāmi, and the anniversary of the day of Parakālaswāmi, and the daily worship of Vedānthāchārya in Alwar Tirunagari."

"It is stated that this sum of 500 varahās was being met from various items of revenue belonging to Ayakattura Chāvadi, the big stores and the small stores, the departments of Vichāra Chāvadi and Devasthāna Chāvadi. The present order substituted for this income of the villages Attani, etc., belonging to Andūra-Sthala belonging to Ayakathina-Chāvadi."



Sri Mummadī Chamarajendra Wodiyar



Sri Brahma Tantra Vedanta Parakala Swami

"The details of the revenue of the villages assigned are: Annual income of the village Attani; 900 Gopala Gadyānās; income of the village of Mungipatti 100 Gopala Gadyānās; income of the village Navahur 250 Gopala Gadyānās or 500 Kantirāyi varahās."

"The income of the three villages amounting to 500 varahās was ordered to be assigned to the Mutt of (the) Vedānta Parakālaswāmi and the villages were to be made over to the Mutt free from taxes and boundary stones were to be set up for the villages."

"The nirūp was to be copied by the clerk (Karanika) of the Chāvadi (department) and to be then sent to the Mutt."

(Srf) Seal

(This is again confirmed by the Chitrabhānu Sam. record addressed to Haidar Ali Khan Bahadur.)

Note on the latter.—"The Sannad records a grant made by Krishnarāja Wodeyar II and his mother (Ammanavaru).

V

Annual Report of the Mysore Archaeological Department for the year 1938.

"This Sannad has a small seal with the letters Srf Krishna in Nāgarī characters on the top. Below are two small lines, the upper one containing the name Ammanavaru and the lower one the name Krishnarājavadeyavararu (II). Below there is the main body of the Sannad.....

"The Sannad records a grant made by the Mysore Krishnarāja Wodeyar II (1734-1766) and his mother Ammanavaru. It is addressed to Haidar Ali Khan Bahadur or Hyder who was the Ruler of the Mysore

State from 1761 to 1782. The date of the grant is the 14th lunar day of the bright half of Margasira in the year Chitrabhānu.....Devājammanī was the King's adoptive mother."

"The Sannad begins with the statement that the villages Attani, Navaluru and Mungipatti situated in Anduru-Sthala were given away as ordered by the King's mother, free of taxes to the Mutt of Vedānta Parakālaswāmi, for carrying on the charities like the feeding of the Brahmins every day.

"It is stated in the Sannad that sometime after the above villages came into the possession of the Mutt, a local agent (*Sthaladalli baduku mādavarū*) was demanding for himself the rent due to the Mutt and brought the villages under his authority and in various ways caused trouble.

"The Sannad concludes with an order that as the said villages were granted for the feeding of Brahmins in the Mutt of Vedānta Parakālaswāmi, the local agent had no right to interfere in the above manner and he was to be ordered to make over the money exacted till then to the Mutt and to allow the Mutt to enjoy in peace the said villages and to prevent any molestation or obstruction to the Mutt in the enjoyment of the villages."

VI

Extract from Sannad of the Belur Chief Krishnappa Nayaka S. 1696 Jaya Sam. Phal. Su. 15 and corresponds to 17th March 1775 A.D.

"The object of the Sannad is to record the gift of the village Hulugale situated in Belur Kingdom, in Aigur Sime,..... by the chief of Belur named Krishnappa Nayaka..... to the Guru of the Parakāla Mutt named

Rāmānuja Parakālaswāmi disciple of Vedānta Parakālaswāmi who was a disciple of Śrīnivāsa Parakālaswāmi who was a disciple of Parakālaswāmi (Pariya or Dodda-Parakālaswāmi).

"The place of the grant is said to be the bank of Kalyāni (pond) at Melukote or Yedugirikshetra.

"Śrīnivāsa Parakālaswāmi, disciple of Parakālaswāmi, is the author of a work named "Nyāsavidyā-Prakāsa-Vivṛiti." (Madras Oriental MSS. Cat., p. 10217, Vol. XXVII, Supplement).

VII

Extract from Sannad of Nawab Tippu Sultan Bahadur of Mysore (15th September 1783 A.D.).

"The 'Nirup' is addressed to Kuppaiya, Devasthānada-Sīme-Pārupatyāgar or manager of the department of temples in the State to the system of reciting invocatory verses in the temple at Melukote (see above). It is stated in this nirup that Anche Samiya (an officer under Tipu) was violating the old usage in the temple at Melukote regarding the use of invocatory verses and it was now ordained that both forms of invocation which begin with "Rāmānuja-dayapātra" and "Srisaileśha-dayapātra" might be used. Further the Pārupatyādar was ordered to be fair to both the sects of Vadagalai and Tenkale (which used the above invocations) and to remove the image of Pillai Lokāchārya (a saint of the Tenkale sect) to its original place at Melukote and to take the God in procession to Kesavaswāmi mantapa and other mantapas and distribute *tirtha* (sacred water) and *prasada* consecrated food offered to God during the Tirunakshatra and conduct the services with zeal in the usual manner....."

Letter dated the 13th day of Magha M.I. in the year Sukla (1809 A.D.), from Dewan Purniah, to Srinivasa-char, Parupathegar of Sri Rāmānuja Parakālaswāmī's Mutt.

In your petition of the 7th instant you state that in all the Vishnu temples in this Province including that of Melukote, Vadagalay-Nāmās are borne, but for certain idols in the Swetavarāhaswāmī's temple newly constructed and founded at the instance of Government, Tengale and Vadagalay Nāmās are both put on indiscriminately and that the cross stone beam of the Mahā-dwāra itself bears a Tengale Nāmā. You further mention therein that certain people have given this information to the Swāmī and that from the very commencement, Vadagalay sampradāya or observance prevails in this Province, and you ask for information as to the orders which have been given.

According to the prevailing custom of putting the Vadagalay Nāmās on all the idols in all Vishnu temples in this Province, the Mahārāja of which is the principal disciple of the Srīgalavaru's Mutt, Vadagalay Nāmās alone have been ordered to be put on and supplied to all the idols in Swetavarāhaswāmī's temple as well as to its dhvajasthamba, vāhanās, silver vessels, peeta, prabhāvali, etc. The stone beam which was on the doorway of the gopura in the old temple, was sent for and inspected. There was a mark of Tengalay Nāmā on the same. That has also been ordered to be changed.

Communicate all these particulars to the Swāmī and inform him that the Mahā Mātursīyavaru (Queen Mother) has expressed a wish that he (the Swāmī) may once go

to the temple, visit the Sri Swethavarāhaswāmy and accept thirtham and prasāda there. Report the orders which the Swāmi may give in this matter.

IX

From H. H. Krishnaraja Wadeyaravaru. Prajotpatti year, Vaishaka Shuddha 13th Monday.

All Amildars, Pārupalthevars of temples and Khilledars. You are commanded that in all Vishnu temples, in your respective places, consecrated water, garland, Varase, Viniyoga, Sadagopura and other respects should be tendered first to our Gurn, His Holiness Parakālaswāmi, and the Brahmmins authorised by His Holiness should also be tendered consecrated water, garland and all other respects. Besides in case of His Holiness visiting the temple, His Holiness should be met with the honours of Sadagopura, music, etc., as per custom, and after conducting His Holiness inside the temple, consecrated water, garland and other respects should be tendered. His Holiness' order should be obeyed and His Holiness should be conducted to the next place with all honours.

A copy of this Order should be kept by the Sheristedars of your respective taluks and also by the Shanbhogues of temples and this original may be returned to His Holiness.

Dated 20th May 1811.

Sd. SRI KRISHNA.

From A.D. 1811 a number of Sannads are available made by Krishnaraja Wodeyar III to the Mutt, and to the Swami's presiding over it.

20th May 1811 A.D. Prajotpathi Sam. Valsakha Ba. 13, Monday.

Nirūp addressed to the Amils, Killedars (officers in charge of forts), Parupatyādars (managers) of temples, etc., in the Kingdom of Mysore.

"The nirūp records an order of the King that certain honours in all the temples of the God Vishnu situated within their jurisdictions should be offered first to the Rājaguru (royal preceptor) Śrī Ghantāvatāra Parakāla-Swāmi. These honours are said to consist of the distribution of tīrtha, tīrumale, varase, viniyoga, placing of Sathagopa on the head (Sathagopa consisting of a metallic cup-like vessel on which the feet of Vishnu are imprinted). These were ordered before all others to the above Swāmi.

"It was further ordained that the first tīrtha, garland, etc., in the temples of Vishnu should be given to the Brahmans of the above Mutt authorised by the Mutt (in the absence of the Swāmi). When the Swāmis (heads of the Parakāla Mutt) visited the above temples, the temple authorities were required to meet the Swāmi with the usual honours of Satagopa, musical band (tāla myāla), etc., and take him to the temple and offer him tīrtha and garlands and the honours as stated before. In all the Vishnu temples visited by the above Swāmis the temple authorities were further required to carry out the instructions of the Swāmi and conduct him with honours to the next gaḍi (village boundary).



Sri Brahmetantra Ghantavata Parakala Swamigal

"A copy of the Sannad was ordered to be entered into the registers of the accountants (Shānubhoga) of the above temples and the original itself was to be returned to the Parakāla Mutt.

"It may be of interest to note that the honours recounted in the above Sannad are even now offered to the Gurus and representatives of the Parakāla Mutt.

XI

Sannad dated 14th December 1812 A.D. addressed to the Parupatyadar Ramayya of the temple at Melukote commanding him to submit plans and estimates for the renovation of the Mutt constructed by Krishnaraja Wodeyar I, for the use of the "Hire Swami" the senior (predecessor) Vedantha Rāmānuja Swāmi (during the latter's sojourn in Melukote) which was observed by Ghantavathāra Parakālaswāmi (to be in need of such repairs, etc.).

Nirūp dated 18th December 1816 A.D. Dhatu Sam. Margasira Ba. 30, granting "Paditara" (daily expenses) for conducting services in the Shrine of Sri Venkataramana devaru (Bhandāram) set up by Srīnivāsa Parakālaswāmi.

The Nirūp is addressed to Amil, Melukote temple, Narasaiya.

XII

Sannad dated January 2, A.D. 1817, of Sri Krishnarāja Wodeyar III, signed 'Sri Krishna'.

Extract: "I seek refuge in the God Hayagrīva, who is an embodiment of pure knowledge, who has devoted himself to the propagation of knowledge and who is a treasure of compassion and a refuge to all beings.

"The glorious Lakshminārāyana embracing Lakshmi on his breast renders protection to all, proclaiming that He is the bestower of eternal wealth.

"Salutation to Śrī (Rāmānuja) whose mother was Kāntimati and who had Kāncīpurna always in mind and who gave Śrībhāṣya to Kurangapurna.

"Salutation to the wise guru Vedānta who is a master of all tantrās, who is a lion to poets and logicians.

"I take refuge in the feet of Parakāla Yaṭindra, which can only be attained by long austerities and which remove all torments of hell."

Then the donees are named as the gods Hayagrīva, and Lakshminārāyana in the Mutt of Parakālaswāmi. The gods are praised as the masters of the myriads of worlds and worshipped by the great Brahmatantra Ghantāvatāra Parakāla.

The prose passage in praise of the above guru may be translated as follows:—

Adorner of the throne of the seventy-four families of Vaiṣṇavās set up by the favour of the great ascetic Rāmānujācārya who is born in the earth under the orders of the Lord of Vaikuntha (Nārāyana) shining with royal grace on the seat formed by Anantha Sesha adorned with thousand pillared hoods in a divine jewelled pavilion which is the eye of the city of Vaikuntha rich with supernatural wealth and brilliant with the lustre of ten thousand suns, impossible to be fully perceived by mind or speech by Brahma and others and situated above in the Brahmānanda (universe) comprising several millions of worlds; and who is skilled in dispelling the pride of the wicked disputants and in the composition of the sacred commentary on the Sāṅkhya Sutrās.

The above guru of the Parakāla Mutt is also praised as the establisher of the Vedic religion, paramahansa-parivrājakāchārya, well-versed in all the tantrās, a teacher of both the Vedāntas (Sanskrit and Tamil), a dependant on the lotus feet of Vedāntadesika (Kavikathaka-Kanthirava, a lion to poets and logicians) and a disciple of the great ascetic Rāmānuja Parakāla.

May the Lord who took the body of a boar raising the earth from the ocean and whose tusk resembling a sprout has the great tortoise as its root, the serpent (Sesha) as the stalk, the elephants of the quarters as its leaves, the Meru (mountain) as its bud, the earth as its lotus flower, and the sky as the bee (in it) protect the three worlds constantly.

May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth with Meru as the pinnacle, bore the charm of a parasol, protect us.

The Nirūp next gives the date of the grant as S. 1738 Dhatu Sam. Magha Su. 10 Monday. The date is also given at the end (line 153) as 2nd (mistake for 27th) January 1817 A.D. its English equivalent.

The donor is named Mahāsura Krishnarāja Wodeyar (III), son of Chāmarāja Wodeyar and grandson of Krishnarāja Wodeyar II. The usual titles are applied to him.

Details of the gift.—The Nirūp states that after doing obeisance to the Guru of the Parakāla Mutt which is praised as the Mutt of the succession of his Gurus (asmad-guru-parampara-prāptavāda) the King had made a gift of lands for services of the Gods Hayagrīva and Lakshminārāyaṇa in the Mutt on the sacred occasion of the solar eclipse on Tuesday 30th lunar day of the month Kārtika

(19th November 1816 A.D.) and the details of the villages comprising the gift are given herein.

Details of the gift.—.....

The usual imprecatory verses come next. The scribe who wrote this is named Prasannaiya, hajur munshi.

At the end of the record the substance of the grant is written in the King's own handwriting testifying to the King's sanction of the grant. It may be translated as follows:—

'In the six taluks as per order, for the eight villages, thirteen hamlets, five tanks; one *katte*, one *ape* (dam), and one canal, gross income is 2,884 varahās, 9 hanās, and 1 bāga. Of this must be deducted for Luxsānu (loss) 642 varahās and one adda. The balance or net income is 2,242 varahās, 8 hanās, 3 bāgās. The above eight villages, hamlets, tanks, *kattes*, *apes* and canals in the six taluks have been granted perpetually for the daily tadyārādhana (worship or the feeding of the devotees) and services of the gods Hayagrīva and Lakshminārāyaṇa free of all imposts. Accordingly the illustrious Ghantāvātāra, Sarvatantra Swatantra Parakālaswāmi who is the *parama-guru* (chief preceptor) of the Mysore State, might enjoy the same in the spiritual succession to the Mutt and might give his valuable blessings full of grace to us and our descendants. With the above request we offer our salutations with the eight elements (śāstāṅga) of obeisance bowing over three times a day and grant this charter of the gift of land.

Signature to the above.—Date given above. Signature Śrī Krishna. Seal of Krishnarāja Wodeyar in Kannada characters.

XIII

Sannad dated 8th December 1817, order addressed to Morari Rao, Amildar, Attikuppe Taluk, requiring him to submit dalawadapatti (detailed estimate) for making the various allotments in connection with the conduct of the Kotharotsavam annually instituted at Mehukote for the deity (Sampatkumāran).

Confirmation of the same on Bahudhānya Pushya
 Su. 6.

XIV

A Sannad of Krishnarāja Wodeyar III dated 1819 A.D. in the possession of the Parakālaswāmi Mutt, Mysore. Kannada language and characters.

Extract from note.—.....

It is dated S. 1740 Bahudhānya Sam., Pushya Ba. 10, Thursday and the equivalent English date is also given, viz., 21st January 1819.

The donee is named Brahmatantra Ghanṭāvatāra Parakālaswāmi, the Paramaguru (chief preceptor) of Mahisūra Samsthana (Mysore State). The king who is the donor, viz., Śrī Krishnarāja Wodeyar of Mahisūr is given the usual titles.

The object in issuing the Sannad ■ said to record the grant made by the King for the expenses of the services of the gods Hayagrīva and Lakshminārāyaṇa in the above Mutt, the feeding of Brahmans in the Mutt, and conducting of special festivals, etc. The grant consisted of the paymentper year to the above Mutt from the income of certain taluks.....

Necessary orders are said to have been issued to the taluk authorities to pay up the above amounts every

English month beginning from January 1st corresponding to Bahudhānya Sam., Pushya Su. 5, Friday. The guru of the Parakāla Mutt was requested to receive the above money every month and conduct with due splendour the services of the worship of the gods Hayagrīva and Lakshmīnārāyaṇa in the Mutt, the feeding of Brahmans, etc., and pray for the prosperity of the Sarkar (Government) and carry on his austerities in due succession.

The usual stanza in Sanskrit stating that the witnesses to man's action are the sun, moon, wind, fire, sky, earth, and water, human heart, Yama, day, night, the two twilights and Dharma is next given.

The writer of the Sannad is named Appājirao.

Next come eight lines in the King's handwriting recording the gift of 12,600 varahās per year to the Mutt for the worship of gods and feeding and directing the enjoyment of the income in succession from one guru to another of the Mutt and the performance of the austerities (taponishtha).

There is a seal in Persian characters above the Sannad and a seal to the left containing the usual name of Krishnarāja Wodeṛu, son of Chāmarāja Wodeṛu, in Nagari characters. At the end of the Sannad is the signature Śrī Krishna and below is a seal containing the words Mahārāja Maisūru Krishnarāja Vodayaravaru in Kannada characters. The Persian characters in the seal are not legible and above the seal is the King's signature in Mahratti.

XV

A Sannad of Krishnarāja Wodeyar III of Mysore, dated 1826 in the possession of the Parakālaswāmi Mutt in Mysore in Kannada language and characters.

This Sannad is addressed to the Amils (amildars), *killadars* (officers in charge of footresses), customs officers, etc., of the villages under the control of the Palace (Aramanesime-gadigalu) in the reign of the Mysore king Krishnarāja Wodeyar III. The object of the Sannad is to grant exemption from customs duties for provisions like rice, ghee, etc., purchased by the agents of the Brahmatantra Ghantāvatāra Parakālaswāmi Mutt on the production of a letter signed by the Agent of the Mutt.

The document contains the usual signature of the King Sri Krishna and the name of the royal scribe (hajūru-munshi) Venkatesaiya. It is dated 9th March 1826 and Pārthiva Sam., Phālguna Su. 1, Thursday.

The record also has the usual Seal of the king with the legend in the Devanāgarī characters, giving the name Krishnarāja Wodeyar, son of Chāmarāja Wodeyar.

XVI

A Sannad of Krishnarāja Wodeyar III of Mysore, dated 1830 A.D.

This is a Nīrūp of Krishnarāja Wodeyar III and is addressed to Bāchyarāya, then Amil (head of the taluk) of Bettamangala Budikote (.....now in Bowringpet Taluk, Kolar District) and succeeding Amils.

The king is stated herein to have ordered a grant of 454 varahās.....from the treasury of the above taluk to the Mutt of Brahmatantra Ghantāvatāra Parakālaswāmi, situated at Tirupati for the feeding of Brahmins

on the Tirupati Hill (in North Arcot District) to the number of 62 every day in the presence of the gods Hayagrīva and Desikar within the Mutt and also for the feeding of 1,000 Brahmaṇas at the Mutt on the Tirupati Hill during the Brahmotsava festival (car-festival).....

The writer's name is given as Appāji Rau, Munshi Hajūr.

Below the above name is an order in the King's handwriting to the effect that payment should be made every year.....

Then comes the signature of the King as Śrī Kṛishṇa.

The usual seal of the King in Devanāgarī characters is found on the top of the Sannad.

The date of the record is given as Vikṛiti Sam., Bhādrapada Su. 7, Budhavāra or 25th August 1830 A.D.

APPENDIX VII

The following references relate to the tour (Dharmadigvijayam) of Śrī Brahmatantra Ghantāvātāra Parakāla-swāmi soon after his accession to the gādi.

27th March 1811.—To Krishnaāpur (T. Narasipur Taluk) to Melukote.

30th April 1813.—Śrīmukha Sam. Rahadari. Camp: Nanjangud.

Letter from Hon. British Resident in Mysore to
J. Wallace, Esq.,

Collector, Tanjore.

(Copy)

Sir,

I have the honor to appraise you that Parakāla-swāmi, High Priest to the Rāja of Mysore, will shortly pass through your district.

I beg you to permit him to pass and to pay to him the attention usually observed to persons of his rank.

I have the honor to be,

Sir,

Your obedient servant,

(Sd.)

British Resident.

Rahadari Nirūp.—Rangachar and Venkatachar.

21st January 1814.—Report from Śrīkāryakartacamps Gutturmkonda Vāyalpād, to H. H. The Mahārāja and from Sborapar (Surapur).

27th May 1814.—Letter from H. H. The Mahārāja to M. Shamanya Tainati from Palace in the camp expressing His Highness' joy on hearing that, on the return journey

of His Holiness from the Krishna, he was invited by the Rāja of Surapura and conducted to his place and performed various sevās.

During the Swāmiji's visit there, on Vaisākh Su.

Akshayya 3 (Hijri San. 1223) the Rāja Pillanāyaka Rāja Damana Gopāla Nāyaka, Bahāri Baiwant Asaf Jha, made a gift of Sirgur, Devapur village to Hayagrīva, and Lakshminārāyana.

18th, 21st and 23rd June 1814.—Letters from H. H. the Mahārāja to Mukhāmi Sṛnivāsāchār and Sāmaiya, praying that His Holiness would return as quickly as possible, passing through Midigeshi, Gummagatta, Madakasira, Madhugiri, in response to the prayers of the inhabitants, and reach Mysore in time for the Chāturmasīyam.

July 1815.—Journey *via* Tirumalasāgar, Nāgamangala and Kunigal to Māgadi.

Chāturmasīyam at Māgadi.

14th August 1815.—Proposed journey to the south.

RAHADARI FROM THE HON. BRITISH RESIDENT
IN MYSORE

To

A. Read, Esq.,

Collector, Mangalore.

14th August 1815.—From the Hon. British Resident in Mysore.

To

Col. James Munro,

Resident in Travancore.

Subject—as above.

14th August 1815.—From the Hon. British Resident in Mysore.

To

K. H. Young, Esq.,

Judge and Magistrate, Tinnavelli.

14th August 1815.—Circular letter by Hon. Mr. Cole addressed to Amils, Killedars, Jāhgirdars, Polygars, Police, etc., relating to the proposed tour of His Holiness Sri Ghaṇṭāvatāra Parakāśarwāmi through Tirupati, Kālahasti, Kāncheepuram, Mannar Koil, Tanjore, Srīrangam, Rāmesvaram, Madura, Tinnavelli, Ananthashayanam (Travancore), Subrahmanya, etc.

Permit for Paraphernalia:—

- I. Silver Howdah on Elephant.
- II. 12 Elephants.
- III. 20 Led horses.
- IV. 100 Siledars (cavalry).
- V. 10 Camels.
- VI. Infantry two Companies.
- VII. Valṣkars 50.
- VIII. Oxen 70 for carts.
- IX. Carts 10.
- X. Palanquins 6.
- XI. Dhories 15.
- XII. Brahmans 300.
- XIII. Sudrās, Servants, etc., 500.
- XIV. Tents, Military equipments, etc.

14th August 1815.—Subject (as above).

From

The Hon. British Resident in Mysore.

SUBJECT

2nd December 1815 (Letter by H. H. the Maharaja to Śrīkāryakartha Rangāchār.—On return from Tirupati, on the way to Kāncheepuram via *Sholingur* (Ghatikāchalam), visit to His Holiness by Śrī Perumal, Rāja of Kārvetinagar, who escorted the Swāmījī and performed worship of Hayagrīva and Lakshminārāyana.

The letter also contains a request by His Highness that His Holiness should celebrate his Shastiabdapūrthi Shānti which falls on Pushya Su. 4 (Dhātu) with all formality and due solemnity and splendour in the course of his digvijayam.

10th December 1815.—Letter from His Highness the Mahārāja to Śrī Mukhāmi Sreenivāsāchār conveying his pleasure on hearing that at *Ghatikāchalam*, Tengalē Achāryapurushas performed Arādhane, etc., to the gods and also Pādāpuja in their own houses and Bhūridakshina by His Holiness to all the inhabitants.

At Sivakanchi (Big Conjeevaram) not far from where His Holiness had encamped, His Holiness was received by the citizens, all the Brahmins, the Tahsildar, etc. from there, accompanied by the 'Ubhayagoshtis', who escorted him with all temple honours His Holiness proceeded to Śrī Devarāja Swāmī's temple. At the big gateway (Gopuram), Maryādas like Śrī Shathagopam were offered, and the Swāmījī was escorted to the temple and worship performed in all the Sannidhīs. The distinguished visitor made costly presents in the shape of Peethāmbara, silver cloths, etc., to the deities and bestowed "Bhūridakshine" to the vast congregation and returned to the Mutt.

The inhabitants of Sivakanchi, too, did likewise.

The Swāmī worshipped Śrī Venkataramana and made costly presents of Peethāmbaram, silver sari, etc., to the deities.

4th February 1816.—Letter to Mukhāmi Sreenivāsāchārya from His Highness signifying his pleasure that His Holiness passed from Śrī Perambudur *via* Wandevash and arrived at Śrīrangam (Māgha Bahula 14) and having received all the temple honours and Tirumale, Tirtha, Tirupativattam, etc., Abhayahastam, etc., arrived at Śrī Śrīnivāsaiengar's abode where he resided with all his paraphernalia.

As His Holiness decided to stay there for the Tai (Makara) Brahmotsavam, His Highness made arrangements for the extra expenses and sent Mukhāmi with funds.

His Highness also wrote that he looked forward to successful conclusion of the Swāmī's journey to Madura, Rameshwaram, Setu, etc.

7th April 1816.—Letter to Thāthāchār from His Highness Śrī Krishnarāja Wodeyar that His Highness is extremely pleased to hear that His Holiness is in the enjoyment of perfect health.

12th April 1816.—Letter to Mukhāmi Sreenivāsāchār from His Highness informing him that he would be himself be present at Nanjangud on the conclusion of the journey to receive His Holiness.

APPENDIX VIII

From the 28th of June 1836 to the 4th of April 1846, i.e., a period of ten years from his accession to the holy seat of Sri Brahmatantua, His Holiness Sri Srinivāsa Brahmatantra Parakāla Swāmi may be said to have prepared himself and his Royal Disciple, Mahārāja Sri Mummadi Krishnarāja Wodeyar for the fulfilment of a great purpose, viz., the display of the cultural achievement of Mysore, within the period of fifteen years from the date on which the administration of Mysore was taken over by the East India Company leaving H. H. the Mahārāja free to devote himself to the attainment of cultural and spiritual eminence and to attain a position which may verily be compared to the one which King Janaka of Mithila had acquired in ancient times. In this task of co-operation between the King and his Guru, the distinguished Commissioners and their Assistants were steadfastly loyal and helpful to the Mahārāja and to his Guru. Thus the first decade of Sri Srinivāsa Brahmatantra Parakāla Swāmi's regime prominently brings forth the close contact between the Mahārāja and his Guru in all spiritual matters, including affairs connected with the management of temples, Mutts of all persuasions, Sabhās of Sanskrit pundits and encouragement of scholars, in Kannada, Persian, Urdu, etc. While the Swamiji's predecessor Sri Ghantāvātāra Parakālaswāmi toured the Southern Indian regions (1811-16), which had been consolidated by the East India Company after the fall of Seringapatam and the Restoration of the Mysore Monarchy in A.D. 1799, His Holiness Sri Srinivāsa projected to tour through



Sri Srinivasa Brahmatantra Parakala Swamikal



Sri Srinivasa Brahmatañtra Parakala Swami and
H. H. Sri Krishnaraja Wadiyar III

the Karnāta and Southern Maharāshtra territories and beyond the Godāvari into the heart of Hindusthan, if possible. For this high purpose the decade 1836-46 was one of preparation.

During the period, His Holiness resided in Krishna-rājendrapuram, Srīkānthapuram, Rāghavapuram, Varāha-nātha Kalhalli, Subbarāyanakoppal near Srīrangapatnam, and at Melukote, within areas lying within thirty miles from Mysore.

28th June 1836.—Assumption of Fourth Ashram and accession to the *gādī* of the Brahmatantra Parakāla Mutt as Srī Srīnivāsa Brahmatantra Parakālaswāmi.

1st July 1836.—(Demise of Srī Vedānta Brahmatantra Parakālaswāmi).

(Srī Ghantāvatāra Parakālaswāmi survived his successor Srī Vedānta on the *Gādī* for early a year.)

17th August 1836.—Installation at the Mutt of Srī Lakshmi Nrisimha image worshipped by Srī Swāmiji, in his previous ashramam (Grihastha) and installation of the jewelled Srī Shathagopam.

8th July 1837.—Demise of H. H. Srī Ghantāvatāra.

30th July 1838.—First annual ceremony of Srī Ghantāvatāra Parakālaswāmi.

H. H. the Mahārāja had his dinner in the Mutt.

8th June 1838.—H. H.'s first annual Tirunakshatram, H. H. the Mahārāja and Palace Officials had dinner in the Mutt.

Presentation of Khillats to all present.

H. H. the Mahārāja.

Srī Puttaswāmi.

Srī Aliya Lingarāja Urs.

Srī Aliya Devarājia Urs.
 Srī Shyamā Urs's son.
 Srī Nanjarājia Urs.
 Srī Dāsappāji Urs.
 Srī Dewan Venkatarājia Urs.
 Srī Venkatappia Urs, brother-in-law of
 Srī Lingarājia Urs.
 Srī Aripurada Srī Basavarājia Urs.
 Srī Shyamappājia Urs.
 Srī Sanjeevarājia Urs.
 Srī Bale Urs' son, Killedar.
 Srī Veerappāj Urs.

29th March 1839.—Srī Mahārāṇī Lakshmīvilāsada Ammanavarū had Srī Rāma Pattābhishēkam performed at her cost.

10th April 1839.—His Holiness at the Sangam of Cauvery and the Hemāvatī. Gift of "bhurīdakshine".

14th April 1839.—His Holiness at Varāhanātha Kāḷhālī camp.

22nd April 1839.—Srī Bhāgavata Subbarao, of the Palace, having constructed an Agrahar with the name "Subrahmanyapura," near Kannambadi, and built a temple dedicated to Srī Nrisimha there, approached His Highness the Mahārāja with the prayer that he may be pleased to secure the presence of His Holiness the Swāmīji at the installation and consecration ceremony. His Highness accordingly made his recommendation to the Swāmīji who complied and proceeded to Kannambadi and was received with the usual Agramaryādās, etc., at the Srī Venugopālaswāmī temple there, attended by the citizens, officials, non-officials and others. After the Mahāsamarādhane had been performed in the Mutt at the cost of Srī Bhāgavata Subbarāyaṇu, Amil. Srī

Venkatasubbarao and others escorted His Holiness to the Agrahār Devasthānam with the Sṛī Krishnaswāmi of Kannambādi in the middle of the procession. The usual seva having been gone through, after Mangalārathi, His Holiness received the Agrathīrtham, māla, parivattam, etc. Sṛī Subbarāyar's father Sṛī Narasimhayya offered Achāryasambhāvana to Sṛī Ālwar, Sṛī Bhāshyakar, etc., and then Sambhāvane to His Holiness Sṛī Swāmiji, in the shape of cash, shawls, dhoties, etc.

Then the assemblage having been honoured with gandha, tāmbool, etc., etc., the hosts escorted Sṛī Swāmiji through the Agrahar—where every householder was the recipient of dakshina—to Sṛī Krishna temple where Sṛī Venkatadāsappa, Sṛī Narasimhaiya and Sṛī Bhāgavath Subbarāyaru received phalamantrākshate, etc., and obtained His Holiness' leave and returned to the Agrahar.

12th to 28th June 1839.—His Highness the Mahārāja Sṛī Krishnarāja Wodeyar III received His Holiness Sṛī Swāmiji in the "Ambā Vilās" (Palace) and started study of the Sṛī Bhagavad Gītha, sitting at the blessed feet of his "Paramāchārya".

15th July 1839.—(Monday) Padmākshamāla and Sṛī Tulsi Māla prepared for presentation to His Highness.

It was continued from the following day in the Mutt itself by His Highness till the 16th of July when it was concluded.

16th July 1839.—On the conclusion of study of Sṛī Gītha with Bhāshyam, His Highness the Mahārāja accepted the invitation for dinner at the Mutt and was present in the company of the entire Rājapinde, i.e., relations of His Highness.

17th July 1839.—On the occasion of Sri Gīthā Bhāshya “Sattumarai,” mounted on the silver Mantap “Ambārī” on an elephant, His Holiness with the Sri Gīthā Bhāshyam, and with all royal panoply, escorted by the entire palace escort, started from the Mutt and passing through the ‘Varāha’ gateway made his way through the Sukrawār Santhepet, entered the fort through the northern gateway and installed Sri Hayagrīva in the “Ambā Vilās”. After worship H. H. the Mahārāja, his relations and ladies of the Zenana performed Pādapooja to His Holiness and at the Palace gardens. The employees in the Mutt were treated to a grand dinner (“Tadīyārā-dhanam”).

25th July 1839.—It being the annual Tiunakshatram of His Holiness, His Highness the Mahārāja accompanied by the members of the Ursu community was invited for dinner. All were present.

26th July 1839.—Chāturmāsya Sankalpā. His Highness the Mahārāja was present in person at the “Pancha-shānti”.

Beginning from Ashādha Su. 8, till Ashādha Ba. 30, gifts to Vidwāns of all the three sects (three weeks) totalling Rs. 3,000.

A few renowned Pundits:—

- Sri Rangāchār of Sidlaghatta.
- „ Tirupathi Srīnivāsārāghavāchār.
- „ Sanjeeva Krishnāchār.
- „ Vyākaranī Sreenivāsāchār.
- „ Kunigal Ramāsāstri.
- „ Kumbhakonam Sāstri.
- „ Hayagrīvāchār.
- „ Dāsāchār.

- Srī Kote Krishnāchār.
 „ Kāshī Sesha Sāstri.
 „ Bālāchār.
 „ Tirupathī Sreenivāsāchār.
 „ Sādāsiva Sāstri.
 „ Venkataramana Sāstri.
 „ Subbarāyadās.
 „ Koratagere Jois.
 „ Thimmanṇa Sāstri.
 „ Nallur Sajjāyāchār.
 „ Gooli Bālāchār.
 „ Ramagiri Shāmāchār.

Srī Mahāmāthrusrī Devīrāmba sent presents of dhotis for distribution among the Pundits.

14th December 1839.—Reference to “Kudure Vāhanam” conducted in Srirangam Devasthānam as Kainkaryam annually at Srī Mutt's expense (Rs. 100).

10th January 1840.—His Highness the Mahārāja sent a pair of silver Pādukās to be worn by His Holiness and thus consecrated, taken back to the Palace with all regal pomp.

13th February 1840.—His Holiness was invited to the Palace to conduct Srī Hayagrīva Arādhane in the noon, and the jewelled Dolotsavam after the evening's arādhane.

20th February 1840.—His Holiness' visit to Tondanur and thence to Melukote. Visit to temples.

4th March 1840.—Camp: Melukote.

16th March 1840.—Visit of Srī Swāmījī, at the request of Srī Lakshminarasimhāchārya of Srī Ahobilam Mutt to the said Mutt at Kalyāni Sarovar, Melukote, at the Mantappadi Kainkaryam for Srī Chellapillārāya on the occasion of Gajendra Moksham in connection with the Vairamudi Utsavam.

3rd April 1840.—Camp: Melukote.

25th April 1840.—Return from Melukote.

27th April 1840.—Arrival at Srirangapatnam.

29th April 1840.—Arrival at Mysore.

23rd May 1840.—His Holiness visited the Yagnam "Garudachayanam", performed by Sri Madhvacharya at the Goshala branch of the Palace set apart for she-buffaloes.

28th May 1840.—The said Sri Madhvacharya had Santarpane performed in the Mutt on the conclusion of the Yagnam.

15th June 1840.—His Holiness visited the "Ādhānam" performed by Sri Sumati Bhāvachār in Sri Dewan Bāburao's house in the Fort.

16th June 1840.—His Holiness made a grant of Rs. 150 to Sri Koti Kanyādānam Kumāra Thāthachāriar for Kaṅkaryam to Vedagoshti in the Brahmotsavam at Sri Kancheepuram, falling in Vrishabhamāsam.

2nd June 1840.—His Highness the Mahārāja came in person to the Mutt to invite His Holiness to the Palace on the occasion of the Seemantham of Sri Chikkarabuddhi (Prince). Accordingly His Holiness received Padapooja in the "Ambā Vilās" by His Highness.

14th July 1840.—Padapooja in "Ambā Vilās" to His Holiness the Swāmiji on his Tirunakshatram.

5th October 1840.—Camp: Srirangapatnam—Subbarāyana Koppal. His Holiness the Swāmiji while walking in the procession of "Gajalakshmi Vāhanam" of Sri Ranganāyaki in the Pettah was begged by Sridharachār to grace his home with the Deity. His Holiness having complied with the request, after "Tirumanjan" of the

Deity, His Holiness received Pādapooja performed by Sṛīdharāchārya.

28th December 1840.—His Highness the Mahārāja was present at the Mutt for "Sāttumorai" on account of annual "Tirunakshatram" of His Holiness Sṛī Ghantāvātāra Parakālaswāmi.

22nd January 1841.—Presentation and consecration of new silver Snapanavighraha of Sṛī Lakshmi in the Sṛī Ranganāyaki shrine at Srīrangapatnam to replace the one which His Holiness Sṛī Dodda Parakālaswāmi had presented, and which suffered some damage.

16th March 1841.—At ten o'clock in the night, at the last moments of Mahāmātrusṛī Lakshammanni-yavaru, His Highness the Mahārāja came to the Mutt and acquainted His Holiness with the situation. Forthwith, His Holiness without losing a moment, took his bath, and with Sṛī Sudarshan and Pāñchajanyam and Tiruman and Sṛī Chūrnam proceeded to the Palace on foot, and having adorned the Mahāmātrusṛī with Tiruman and Sṛī Chūrnam bestowed Chakrāṅkanam on the Tiruman smeared over the arms, breathed into her ears the Sṛī "Ashtākshari mantram". His Highness then performed Pādapooja to his Achārya and washing his sacred feet, took the sacred Sṛīpāda Thīrtham and gave it to the Queen Mother, too.

28th March 1841.—Tiruvadhyayanam 'Sāttumorai' for the sake of Sṛī Mahāmātrusṛī Lakshammanniavaru in the Palace. In the presence of Sṛī Prasannakrishnaswāmi, His Highness himself in person offered Sambhāvane in silver tray for every former Achārya in the hierarchy and Sambhāvane for the present Swāmiji in the end.

11th April 1842.—Gadval—Golkonda—Andola Sṛīnivasa Deekshit performed Ishti in the house of Sṛī Veena

Venkatasubbayya's house in old Agrahar. His Holiness was present at the ceremony.

12th April 1842.—Deekshit had the privilege of being granted Bhārārpanam by Śrī Swāmiji.

24th April 1842.—His Holiness was present at the 'Ambā Vilās', on the occasion of the Mangalam performance at the conclusion of the work called "Śrī Krishna Kathāsāra Sangraha", written by His Highness the Mahārāja. Escorted by Śrī Chāmappāji with full military escort and mounted on the Howdah on the elephant, His Holiness was conducted to a golden Chouki and installed on it.

The Mangalam for the book having been duly conducted, His Highness placed the presents intended for the scribe who wrote the book on a plate and begged the Swāmiji to bestow it on him. Accordingly, His Holiness conferred the presents on the scribe with his blessings.

28th April 1842.—His Holiness Śrī Swāmiji visited the Yagnam called "Agnisthomam" performed by Śrī Venkatarāmāsāstri of T. Narasipur.

13th May 1842.—His Holiness visited the Yagnasāla of Śrī Kutti Shāstri, who performed the Agnishtoma sacrifice.

26th May 1842.—Having accorded to Śrī Gadval Andola Śrīnivāsa Deekshit special honours recommended by His Holiness the Swāmiji at 11'o clock in the Palace, His Highness the Mahārāja forthwith came to the Mutt and appraised the Swāmiji of the same and proposed that Śrī Deekshit may be got to come again in Kārtika, i.e., seven months later.

14th January 1843.—His Holiness at Melukote was invited to the Mantap of Sejjehatti Appanniengar on the

occasion of the Ammanavaru being conducted to his house for the "Kanu" Utsavam on the day following Makara Sankrānti.

13th March 1844.—The Śrīkāryakarta of Śrī Ahobala Mutt having written to the Śrīkāryakarta of Śrī Brahma-tantra Parakāla Mutt, and His Highness the Maharaja having been informed of the same (with His Highness' approval) Śrī Śrīnivāsa Deekshit and Śrī Hatti Ramaswamy Iyengar brought Śrī Krishnamāchārya, Vidwān of Śrī Ahobala Mutt (in a Mena) and introduced him to His Holiness at Melukote.

The former brought presents consisting of Kashmere shawls, dhoties, Tiruman (19 balls and 13 pyramids), etc.

14th March 1844.—His Holiness sent through Śrīnivāsa Deekshit and Śrī Hatti Ramaswamy Khillats to H. H. Śrī Ahobalaswāmi, accompanying Śrī Bhaṣhyāchār carrying letter from Śrī Kāryakartā of Śrī Parakāla Mutt.

30th October 1845.—Return to Mysore.

2nd December 1845.—His Highness the Mahārāja visited the Mutt and was present for a couple of hours at the Śrī Bhāṣhyam kālākṣhepam by His Holiness and received Phalamantrākṣhate before taking leave.

7th January 1846.—His Holiness Śrī Swāmiji and His Highness the Mahārāja were both present at Kothārotsavam in Śrī Prasanna Krishnaswāmi Temple.

"DHARMADIGVIJAYAM" OF ŚRī SRINIVASA BRAHMATANTRA PARAKALASWAMI—PARABHAYA AND PLAVANGA

(a) The first part of this journey was directed towards the south and south-eastern districts of Mysore.

The main purpose of the journey was the establishment of an unbreakable spiritual link between the beloved sovereign and his loving subjects who looked at him as the fountain-head of Dharma based on Eternal Truth in consonance with the spirit underlying the motto engraved on the Royal Emblem of Mysore.

"Sathyam eva Uddharāmyaham"

When the hereditary Guru of the State and its Sovereign himself went out as representative of the Sovereign, it was just natural that every class and every member of his *prajā* could visualise the spiritual influence which the Sovereign was open to. Hence it was that all classes of the subjects, officials and non-officials, zamindars and craftsmen, men and women, agricultural labourers, all had their due share in the royal and devoted welcome accorded to the learned sage and saint. If the Sovereign and his officials were themselves obliged to go out on inspection tours to establish close contact with their subjects to secure their loyalty and affection, was it not incumbent on the Guru who was the appointed custodian of the morals and the ancient faith to show himself as often as he could to the people inhabiting the areas remote from the few cities, the centres of administration? Those who had no opportunities to resort to the capital and view the pomp and splendour of royalty displayed on occasions like the Dasara and Royal Birthday celebrations, the Sri Krishna Jayanthi celebrations and temple processions, etc. could have these at their very doors on a small scale at least, to which a special religious flavour was conveyed. Womanhood in particular would be more subject to such religious processions involving temple honours on a grand scale, even superior to those offered to Royal personages, the

Poojas and Pādapoojās performed in their very homes. What would be the influence on the children and the younger generation ?

(b) The spots selected for putting up the camp would naturally be in the neighbourhood of villages and townships, where small rivers and lakes, topes, and famous shrines with their architectural excellences, displaying all that was grand and pious, and the spirit of sacrifice for God and religion. It was motives like these which prompted such tours by the occupants of the *gṛāhī* of the "Paramagurus" of the Royal House of Mysore.

(c) In the camps of these Gurus in their itineraries could be seen the most distinguished scholars of the age versed in the different branches of the ancient sacred lore. The discussions in the Sabha which were held wherever scholars could resort to easily would be an incentive to the younger generation who had the privilege of viewing these.

(d) The importance of the village in shaping the morals of the country, the ideals which the members of the learned classes should pursue, the joy of engaging in common worship, irrespective of class and creed, the promotion of healthy competition amongst all classes and both sexes in the service of God, was naturally the most wonderful feature of the congregations resulting from these grand tours organised with such remarkable efficiency and supported by the State with such lavishness. It is for the generation of to-day to visualise for itself these scenes of the near past, only a century ago, when the establishment of British Dominion over this sacred land of ours had not acquired perfect stability. Alas ! what change has overtaken the people in this short period !

Starting from Mysore on the 11th April, in about a month's time His Holiness the Swāmiji, keeping to the Kāveri and the Kapilā banks mostly, in South Mysore, camping at Krishnarājendra Agrahar, Srīkanthapura Agrahar, Rāghavapuram, Krishnāpur (T. Narsipur Taluk), Hemmige, Talakād, Agara, Yelandur, Biligirirangan Hills, Honnur and Tāyur, arrived at Chamarājanagar (22-5-1846) where in the Palace he sat down for Chāturmāsya and returned to Mysore (18-9-1846) just in time for the Dasara which commenced on 21-9-1846.

The first part of the Dharmadigvijayam may be said to have then concluded. The second part, directed towards the western and northern regions of the State followed immediately and lasted till the end of 1847, i.e., a period of fifteen months.

14th November 1846.—His Holiness' visit to Kalale. Along the return journey to Mysore from Kulagāna where he had proceeded at the special request of the Carnāṭaka Brahmins for Chakrāṅkanam (Mudrādhāraṇa, etc.).

At Kalale, visit to Srī Lakshmīkānthaswāmi's temple. After a sojourn of four days Srī Swāmiji at Krishnarājendrapuram on the Kapila, he moved out to

30th November 1846.—Lingāmbudhī Chatram. Later places visited and halted at were Yelwal, Yedatore.

16th December 1846.—Chunchankatte and

17th December 1846.—Sāligrām, celebrated in the history of Bhagavān Srī Rāmānuja as the place selected by him for his stay (which lasted as many as 12 years). Worship by H. H. the Swāmiji of Srī Rāmānuja's sacred Feet and Srī Nrisimha. Between 26-12-1846 and 1-1-1847 we see His Holiness at Rāmānāthapuram, and at Hulikal, Kanniara, Magge Agrahar, Bharthur, Kottanahalli, Sakalespur (Manjarabad Taluk) and on 9-1-1847

at Belur, famous all over the world for the architectural excellence of the Sri Chennakesavaswāmi's temple, associated with the great name of Sri Vishnuvardhana (Bitti-Deva), disciple of Sri Rāmānuja. Usual visit to the temple, of course, and the installation of Sri Vedānthadesikar's image therein. After about a fortnight's sojourn there, Sri Swāmiji arrived at Uganaya on 25-2-1847.

In every one of the places the non-sishyas of the Mutt, the officials, the non-officials, merchants, leading citizens, vied with the sishyas in performing pādapooja, in the Mutt, and worshipping Sri Hayagriva and His Holiness in their own homes and offering Samārādhane in the Mutt, on a lavish scale.

Continuing his journey further, Sri Swāmiji made short halts at Hassan, Grāma, Nugehalli, Malekal Tirupathi, Banavar, Kadur, Tarikere, Benkipura and reached Shimoga on 8-5-1847. The halt there continued till 2-6-1847.

3rd June 1847.—Kudli was reached in response to Sri Kudli Sringeri Swāmi's request some days before. Sri Nāgā Sāstri, the Sarvādhikāri Sri Linga Sāstri and others brought supplies to the Mutt of the guest for two days.

The visit to Kudli was of a ceremonious character inasmuch as the Swāmiji was welcomed with all the paraphernalia of the Kudli Sringeri Mutt, the temple honours of Sri Nrisimhaswāmi's temple which Sri Swāmi visited for worship.

From Kudli the Swāmiji moved out to Chillur and thence to

10th June 1847.—Honnali where he continued to dwell for a considerably long period (12-11-1847) till he moved out to Malebennur.

On the return journey to Mysore, having been begged to do so by His Highness the Mahārāja Śrī Mummadi Krishnarāja Wodeyar who could bear no longer the separation from his Ācharya, passing through Davangere, Chitaldrug, Siddavvanahalli, etc., His Holiness reached

21st December 1847.—Kadaba.

Making brief halts at Māyasandra, Nāgamangala, etc., His Holiness reached Mysore about the 2nd week of January 1848.

11th April 1848.—Rāja of Vanaparthi (Haiderabad), Śrī Rāmeswar Rao Bahiri Balwant Bahadur, in company with the whole family was granted Samasrayanam by His Holiness.

The Rāja's spouse, Rāni Sow. Śrī Shankarammagāru and Śrī Kausalyamma made offerings of two golden jewels to the Deity—teeka and (?). At the same time the Rāja made a grant in perpetuity of the village of Rangāpur to Śrī Hayagrīva and Śrī Lakshminārāyaṇa.

15th April 1848.—Balwant Śrī Rāmeswara Rao Bahadur of Vanaparthi had darshan of Śrī Swāmiji and offered presents among which were:

1. Yellow coloured Cashmere shawl (a pair).
2. Cash Rs. 100.
3. Double stringed pearl necklace with a pendant.
4. Seven-stringed pearl garland.—Two others, valued at Rs. 1,950.

His Holiness bestowed similar presents on him while granting phalamantrākshate and also on the military and other officials attending on him.

Intended journey to the Hyderabad Territory.

Sannad granted to Srinivasa Brahmatantra Parakāla-swāmi by Janoompalli Bahiri Gopālarao Bahadur's great-grandson Savai Rājāram Krishnarao Bahadur's son Savai Rāja Rameshwararao Bahiri Balawant Bahadur, etc., etc., on the occasion of his receiving "chakrāṅkanam", granting the village in perpetuity of Manza Ranganāthapuram *alias* Penchukalapāda on the bank of Kistna, taluk Seegur.

28th September 1848.—Koppai (near Srirangapatnam).

27th November 1848.—According to the engagement made the previous evening, Śrī Swāmi of the Śrī Mādhvasamprādāyam, Supervisor of the Mutt at Śrī Subrahmanya, accompanied by a large retinue composed of chouri bearers, mace bearers, bandsmen, etc., and sitting in a Mena arrived at the Mutt and was met by the Mutt officials with the Mutt honours near the small bridge to the west near Śrī Ahobila Mutt and was conducted through the main gateway in the east and entering, alighted near the well in front of the Mutt building within the compound and was conducted to the presence of Śrī Swāmiji to the hall where two seats had been placed for the two Swāmīs. The Swāmiji was received by the host who emerged from his apartments. The visitor sat opposite to his guest. H. H. the Swāmi from Subrahmanya now rose and placed in the front of his host the sacred Mrittika (mud from the ant-hill of Śrī Subrahmanya) and dates, currants, etc. A pleasant and learned conversation having taken place for a time His Holiness the host now honoured his guest in the usual way and clothed him with shawls, dhoties and silk cloth, and made gifts and phalamantrākshate to his followers. Having had darshan of the deity the guest now took

leave and departed, escorted with the paraphernalia of the Mutt as far as the bridge in the west.

27th November 1848.—Camp moved from Koppal Sri Mutt to Mysore.

The third and longest trip for “Dharmadigvijayam” of His Holiness Sri Sriñivāsa Brahmañātra Parakāla-swāmi (1850 to 1853).

[Starting from Mysore on the 1st of November 1850, His Holiness reached Dharwar. *Sadhāraṇa Sam. Aswāyuja Ba. 10.*]

31st October 1850.—His Highness the Mahārāja escorted His Holiness Sri Swamiji as far as Ilwal, the first halting place, on his way to the Western Coast strip for Talakāveri snānam. The Palace Laukika Mandali, Rājamandali and Vaidika Mandali with all the Royal honours saw Sri Swamiji off. As His Holiness alighted at Ilwal, His Highness received phalamantrākshate and took leave of his Guru.

The journey which commenced thus extended for nearly three years and turned out to be the most triumphant and fateful one.

1st November 1850.—Camp: Ilwal.

2nd November 1850.—Bilikere Chatram of Subbarāyadās.

Bangalore Vedānthāchārya presented to His Holiness a palm-leaf manuscript of “Nakshatramāla” by Appayya Dikshit.

4th November 1850.—Camp: Gāḍipālya, where H. H. stayed in chatram built by Sri Venkatasubbiah, at Narasimha Temple installed by him.

Srī Narasimhaswāmī's temple in Venkatasubbayya's Chatram at Gādipālya. Srī Sathagopa for the temple installed previously with all formality in Srī Svetavarāhaswāmī temple at Mysore, to enable His Holiness to receive Tīrtha there installed.

Āchāryapurushas and Pundits present in the retinue of Srī Swāmī:

Srī Satyāgālam Vēdānthadesika.
 Srī Satyāgālam Rāmānujāchar.
 Srī Melukote Akkarkanni Annangāchar.
 Srī Melkote Natampalli Anandālwar.
 Srī Arishānaphale Srinivasachariar.
 Srī Kottanahalli Krishnamāchar.
 Channasamudrem Tirumale Rāmaswāmy Iyengar.
 Srī Alavattam Kasturīāchar.
 Srī Hulhalli Chakravarthi Gopāla Krishnāchar.
 Srī Tirupathi Srinivasarāghavāchar.
 Srī Māgadi Tirupale Krishnamāchar.
 Srī Chakravarthi Narasimbāchar of the Mutt.
 Srī Tirumala Thathācharyar of Chitaldrug.
 Srī Prativādabhayankara Varadācharyar.

Including these there had assembled 400 Srīvaishnava Āchāryapurushas and others at the time who, at the instance of His Holiness received Tīrtham, prasadam, etc.

Ceremonial visit to temple, and thence to Venkatasubbish's house for pādapooja.

Srī Sethurāmayingar and Channa Garudaiengar having invited His Holiness to their houses for Pādapooja and Srīpāda Tīrtha, His Holiness started to the Agrahar, where they resided, and passing through the high street of Gādipālya, with all Royal honours and passing in front

of the Muhammadan Musjid, arrived at the houses of his hosts.

7th to 9th November 1850.—Back at Venkatasubbaiyya Chatram.

12th November 1850.—Periyapatna.

14th November 1850.—Frazerpet. Kotwal Sesha-
iengar had Śrīpāda Tīrtham of His Holiness.

16th November 1850.—Sonthikoppal. Officials from Coorg, paid their respects to His Holiness; Dewan Bhoomiah, Sheristedar Thimmayya, Judge Appachhaiya, Head Munshi Devaiyya, Subhedar Nanjappa of Mercara.

18th November 1850. Camp: Mercara. Sri Ragha-
vāchar, Manager, Superintendent's Office, had Samā-
rādhane performed in the Mutt and was granted Śrīpāda
Tīrtham.

19th November 1850.—Camp: Mercara. Sri-
vaishnava officials and non-officials had the privilege
of worshipping Sri Swāmi in their houses; so, too, Sri
Kuppaswāmi Modaliar of the Post Office had darshan
of Sri Swāmiji.

28th November 1850.—Beganādu.

28th November 1850.—His Holiness Sri Swāmiji
started for Talakāveri. On the way, the Settles, Shan-
bhog, Srivaishnavas and others at Kundanadamatti
performed Pādapooja to His Holiness in their houses
and Śrīpāda Tīrtha.

As His Holiness proceeded further towards Beganād,
Coorgis from the surrounding areas mustered together,
approached the Swāmiji with milk, oranges in trays and
offering them to the Swāmiji, prostrated before him and
after brief enquiry of their welfare, etc., were granted

phalamantrākshate with blessings, and formed the escort to His Holiness.

The Pārupatyadar Śrī Charannācanna, Shanbhog, and other Coorg gentlemen now came to the Swāmī with plates full of flowers, fruits, etc., escorted him to Śrī Venugopalaswāmī temple and having lodged him comfortably, had the day's Santarpane performed at the Mutt, and took leave of the Swāmī after receiving phalamantrākshate.

29th November 1850.—Bhagamandala. After the morning's worship, His Holiness proceeded towards Bhagamandala. The Pārupatyadar, Shanbhog and the local folk performed darshan of Swāmī with the usual formalities, and escorted him to Bhagamandala.

There Śrī Shankaranārana Setru, Pārupatyadar, Shanbhog and Brahman officials of the temple came with band, silver maces, etc., trays of flowers, fruits and conducted the Swāmī to the temple.

1st December 1850.—His Holiness proceeded to Brahmagiri and thence to Talakāveri. At a distance of 25 yards from the latter His Holiness alighted from his palanquin and having deposited Śrī Hayagrīva image in a pavilion, constructed for the purpose, and having bathed and performed his ablutions, His Holiness performed Abhishekam to Śrī Hayagrīva with the sacred waters of the source of Kāveri and took the Tīrtha himself and distributed it among those present as also plantains, etc., offered as nivedana. Śrī Shankaranārana Setru then conducted His Holiness to his house, and washing the holy feet of the Swāmī himself with water which he had brought in a vessel, sprinkled it over his own head, and led the Swāmī in and performed Pādapooja.

3rd December 1850.—Return to Bhagamandala.

5th December 1850.—Madikere. Sri Swāmiji got Shankarabhāshya written on paper by Krishna Sāstri.

12th December 1850.—Departure to Medenad.

14th December.—Camp: Sampaji.

15th and 16th December 1850.—Camp: Peraji.

17th December 1850.—Camp: Sulya (S. Kanara).

20th December 1850.—Camp: Kāvu.

21st December 1850.—Camp: Puttur.

23rd December 1850.—Camp: Bantwal.

24th December 1850.—Camp: Bantwal. Taluk Subhedar Sri Rangarao had Darshan of Sri Swāmiji in the evening.

26th December 1850.—His Holiness was conducted to Athhavana Sheristedar Venkatarao's house for Pādapooja.

Pādapooja in Taluk Sheristedar Sri Subbarāyaru's house in whose building His Holiness had been lodged.

28th December 1850.—On starting towards Kōdiyāl, Mamlatdar Sri Ranga Rao, Sheristedar Venkatarao other officials escorted the Swāmiji along the Pettah and helped in getting the Swāmiji and his retinue across the river on the way to Pāni, Mangalore.

3rd January 1851.—Camp: Kōdiyāla.

5th January 1851.—Dewan Bhujangarao, Court Sheristedar Sri Venkataramanāchār, Sri Mathamudre Venkataramanāchār of Sri Raghavendra Swāmi Mutt, Sri Ranga Rao, brother of Dewan Sri Krishna Rao, and others escorted the Swāmiji to their homes and performed Pādapooja.

6th January 1851.—Pādapooja in Vellikai Thimmappa's son Vyāsarao and Vempuvālu Krishnarao's houses.

8th January 1851.—Śrī Narasingarao, son of Dewan Krishnarao, performed Pādapooja to Swāmiji in his house.

9th January 1851.—Krishnāpur—Udupi. At 10 o'clock, this morning, as His Holiness reached a place where water supply could be had, at about a distance from Udupi, where the Achār, brother of His Holiness the Swāmi of Udupi in his past ashram, the Vidwāns, the Dwārapālakās, the silver and gold mace-bearers, the umbrella-bearers, and chāmara wavers, the emblem flag, the Makara Thorana and other escort had arrived already to receive him. His Holiness having conferred phala-mantrākshate on them all, the grand escort marched towards the abode of Lord Śrī Krishna firing *feu de joie* now and then along the way and arrived at an appointed spot near a tree. The Brahmins who were waiting there with basketfuls of fried paddy (lāja) bathed the Swāmi's palanquin with the contents and conducted the guest to the door of the Mutt, where the Swāmi of Udupi was waiting to receive him. The distinguished visitor having got down from his palanquin on beholding his host, the latter now advanced towards his guest, and having showered lāja over his head, grasped him by the hand and led him to the hall where Śrī Krishna was lodged. There in the centre, opposite the Lord, in a pavilion made up of roof of silken cloth, two seats had been arranged with reclining planks, and covered with white flowers, with deer skins placed over. The two Swāmīs took their seats simultaneously. After a brief and joyful conversation in Sanskrit about each other's welfare, etc., the Śrī Swāmi of Udupi clothed his guest with his own

hands with a pair of Kashmir Shawls. The junior Swāmi of the Preji Mutt, who was present, did likewise and covered the guest with silk clothes. Then a large number of plates containing provisions, etc., for the Tadiyārādhane in the Brahmatantra Parakāla Mutt were brought in and placed there for acceptance by the guest for Lord Śrī Hayagrīva, fruits, flowers, garlands, musk, pachchakarpoor, etc., being also among the offerings. All these were carried then by the Udipi Mutt's servants to the abode which had been fixed up for Śrī Hayagrīva's lodging. Then Śrī Swāmi of Udipi took the Mysore Āchārya by the hand and led him to the place and said, "Here, in this spot, I beg that Lord Śrī Hayagrīva may abide and receive worship." He then took leave of his guest and returned to his abode.

10th January 1851.—At noon, Śrī Swāmi of Udipi arrived at Śrī Brahmatantra Mutt at the close of Śrī Hayagrīvārāadhanam and in the Ārati offered kānika (kurachi kāsū).

His Holiness Śrī Brahmatantra Parakālaswāmi returned the visit and offered kānika to Lord Śrī Krishna in the Ārathi.

In the afternoon, after Samārādhane, His Holiness the Udipi Swāmi arranged a grand Vidwat Sabha in the hall opposite the shrine of Śrī Krishna to which he had invited the Swāmi from Mysore. His Holiness the Swāmiji accepted the invitation and attended the Sadas. The two Swāmīs presiding, "vākyaārtha" (polemical discussion) ensued among the resident students of the Udipi Mutt. Under this pretext the Swāmīs took part in the discussion which lasted till the evening, when the Sabha closed, the Swāmīs returned to their respective residences.

In the evening, after the usual worship was over in the Udipi Mutt, His Holiness having arranged an Āsthānam in the presence of Sri Krishna sent his elder brother in his former ashram, the Āchar, to Sri Swāmi from Mysore inviting him to the Āsthānam. In response to this His Holiness promptly proceeded to the Āsthānam and was received by His Holiness of Udipi. When he had taken his seat, His Holiness of Udipi took up a silver cup containing sandal oil, and dipping a flower into it smeared it to the neck of his guest and sprinkled sandal powder over it. He then garlanded his guest with a garland made up of three varieties of flowers and presented with two plates, one full of rupees and other containing a pair of the famous silver bordered dhoties made in Bangalore.

He then begged his guest to garland the Vidwāns of the Āsthānam in his presence to which, of course, his guest most gladly signified his approval. The Vidwāns accordingly went one after another, and received the garland from the hands of the great Swāmi from Mysore. This done, the two Swāmis took leave of each other.

11th and 12th January 1851.—Majare.

13th January 1851.—Karkala. Visit to Sri Anantha-padmanābha temple.

15th January 1851.—Karkala. Hearing that the (Deputy) Assistant Collector of Mangalore was on a visit to Karkala, His Holiness sent messengers with presents of garlands, fruits and sugar with good wishes and blessings. He received the messengers with due respect, standing and received the gifts with thanks and allowed himself to be garlanded and sent messages of thanks and joy.

18th January 1851.—Karkala.

19th January 1851.—Ajkar, Barkur Taluk.

21st January 1851.—Camp: Heburi.

22nd January 1851.—Agumbe (Nagar Tukdi). Sri Yādavādri Iyengar, Shanbhogue of Chatram of Agumbe, received Śrīpāda Tīrtham.

26th January 1851.—Kotwal Sri Ramanna Heggade received Tīrtha and prasādam from His Holiness.

Head Munshi, Superintendent, Nagar Division, Sri Singa Iyengar had Samārādhane performed in the Mutt and received Śrīpāda Tīrtham.

19th January 1851.—Sri Narasappa, Head Munshi, Magistrate's Court, Nagar Division, had darshan of Sri Swāmi in the Mutt.

31st January 1851.—Mathamudrādhikāri of Sri Uttarādi Mutt, Sri Krishnamāchārya of Mandagadda had darshan of Sri Swāmiji.

2nd February 1851.—Camp: Megaravalli, Kavale-durga Taluk.

3rd February 1851.—Araga, Kavale-durga Taluk. Sri Somayya, Subhedar of Kavale-durga Taluk, had darshan of Sri Swāmiji.

12th February 1861.—Anantapura, Nagar Taluk.

13th February 1851.—Anche Gurikar had Samārādhane performed in the Mutt.

14th February 1851.—Shikaripur, Kasaba.

16th February 1851. Shikaripur.

17th February 1851.—Anche Gurikar, Sri Srinivāsa Iyengar had Samārādhane performed at the Mutt and obtained Śrīpāda Tīrtham, after pādapooja in his house.

27th February 1851.—Sheikdar Sri Narasimhachar had Tadiyārādhane performed in the Mutt and obtained Sripāda Thīrtham along with Adalat Gumastha Krishna-lengar.

2nd March 1851.—His Holiness had bath in the Kumudvati River.

Telugu Banajigara Subbayya had samārādhane performed at the Mutt and received Thīrtha and Prasādam.

27th March 1851.—Sri Kannareddy of Kampanahalli had Santarpane performed in the Mutt.

15th February to 2nd April 1851.—Camp: Shikaripur.

6th April 1851.—Camp: Maslar, Settihalli Taluk, of Dharwar District. Visitors included Pandurangi Achar, Deshpande, Venkappa.

7th April 1851.—Camp: Yirikere (Anjaneya Temple).

8th April 1851.—Sri Bāba Deekshit, son of Murugod Sri Chidambara Sāstri, visited Sri Swāmi and obtained darshan, blessings and costly presents. Nādiga Kulkarni Mahadevappa visited and had darshan and received phalamantrākshate.

8th April 1851.—Moved to Chinnamulugunda, Setti-halli Taluk.

9th April 1851.—Camp moved out to Kasanal from Chinnamulugunda. Nādiga Bheemurao obtained darshan of His Holiness.

10th to 12th April 1851.—Camp: Kāganāl.

13th April 1851.—Camp: Nāganur, of Anagal Taluk.

14th April 1851.—At Kāganāl, Gauda Brahmans of Taluk Katchery escorted His Holiness to their place and offered pādapooja.

15th April 1851.—Camp: Bankāpura, Shiggāvi Taluk and Kasaba, Shiggāvi Taluk.

17th May 1851.—Kotwal of Kotwalchavadi visited His Holiness in the Mutt. His Holiness escorted by Dewan Moropant to his home and pādapooja performed.

Desai Sreepati Rao was also present there, and worshipped the Swāmī.

Head Munshi Ganapath Rao escorted the Swāmī and performed pādapooja in his home.

Head Gumastha Amritha Rao, Yashowantrao, Nazar, Guru Rao Sheristedar, Karkun Jeevanrao, Keshava Sāstri, Mārkhānd Loukari, Ramarao Golkonda Vyapāri, Venkatarao and Anagal Sreenivasarao escorted the Swāmī and performed pādapooja in their houses.

18th and 19th April 1851.—Camp: Shiggāvi Taluk Kasaba. Desai Sreenivasa Rao, and Taluk Sheristedar entertained and worshipped the guest.

22nd and 23rd April 1851.—Camp: Tadsa and Hushini Taluk, Masarikote. At Tadsa, Krishna Deekshit of Poona visited His Holiness and received gifts of dhoti after darsan. Pādapooja in six houses.

24th April 1851.—Desai Thimmappa escorted His Holiness to his house and offered pādapooja and cash offering for seva and a gift deed of a piece of land in perpetuity.

The Purohit of Desai, Viroopaksha Sāstri, performed pādapooja in his house to His Holiness.

25th April 1851.—Camp: Musurikote of Hushni Taluk.

26th April 1851.—Camp: Dhoomwad of Hushini.

27th April 1851.—Camp: Medehalla.

28th and 29th April 1851.—Camp: Dharwar.

30th April 1851.—Thonapi Krishnachar performed pādapooja to His Holiness in his house. Sandoor Narasimhyachar performed pādapooja in his house.

1st to 17th May 1851.—Camp: Dharwar.

18th May 1851.—Pādapooja in their houses, by Dewan Moropant; by Māmlatdar of Dharwar Taluk, Shartopant Neelakanth and performance of pādapooja and presentation of old manuscript of commentary on "Kūvalayānanda", viz., "Chandrika" to His Holiness. Pādapooja by Desai Sreepatirao, Head Munshi Ganapat Rao, Head Gumastha Amrit Rao, Yashowant Rao, Nazir Gururao, Sheristedar Govindarao, Karkoon Jeevanrao, Keshava Sāstri, Markand Lonekar, Golconda Vyapari Ramarao Pant, Venkatarao, Sarthopant (Marthopanth), Neelakanth, Māmlatdar of Dharwar.

19th May 1851.—Pādapooja in their houses by Jayaramachar (Toosanoor), Kavalge Gururayachar, Toosanoor Krishnachar, Sarigere Krishnachar, Gudī Krishnachar, Purasidda Gopalakrishnachar.

20th May 1851.—Camp: Medchalla.

24th May 1851.—Dewan Stinivasarao, residing in Dohala, escorted His Holiness the Swāmlī to his home and performed pādapooja.

25th May 1851.—Desai from Dharwar, Vyasarao and Deshapande Jeevanrao visited His Holiness in the Mutt and had darshan.

25th May 1851.—Camp: Khidki, Belgaum Zilla.

26th May 1851.—Camp: Kittur, Taluk Khidki, District Belgaum.

28th May 1851.—Camp: Motagaon ?

30th and 31st May 1851.—Camp: Bhagvādi, Belgaum Taluk, Arrival at Belgaum.

1st June 1851.—Camp: Belgaum. At the approaches of Belgaum, Head Accountant Thimmaiengar and others Srīvaishnavās, the Mamlatdar of the Taluk, Head Munshi of the Collector's Office received His Holiness.

Srī Patwardhan, Jamkhandi Dewan, arrived with a large retinue made up of cavalry, ensign-bearing elephant, horsemen (Bodyguard) of Srī Bhao Sahib with band, met the Swāmi at the outskirts and escorted him with great eclat to the Anjaneyaswāmi temple, and having accommodated him there, received phalamantrākshate and returned.

8th June 1851.—Head Accountant Srī Thimmaiengar had Samārādhane performed in the Mutt and also escorted the Swāmiji to his residence and performed pādapooja and received Srīpada Thīrtham.

22nd June 1851.—At eight o'clock in the evening Srī Appasaheb of Jamkhandi arrived at the Mutt and escorted by the honours from the Mutt, alighted from the 'mena' and obtained darshan of Srī Swāmiji. After mangalārathi a Darbar (Āsthan) was held, the Chief sitting in front of His Holiness. After the usual enquiries regarding each other's welfare, a Shāstraic discussion took place. The Swāmiji garlanded the Chief with a double garland and clothed him with a pair of shawls and conferred phalamantrākshate on him and also on his attendants and all present. The Chief took leave of the Swāmi and returned home.

26th June 1851.—Sīrasangi Jayappa Desai of Navalgund Samsthānam arrived at the Mutt and had darshan of Srī Swāmiji.

27th June 1851.—Srī Shamiengar, relative of Thimmaiengar, had Samashrayanam at the hands of Srī Swāmi.

1st July 1851.—Belgaum. Pādapooja at Munabi Ramachandra Rao's house.

4th July 1851.—Pādapooja in Jamkhandi Appasaheb's residence.

13th July 1851.—Chāturmāsya Sankalpa.

13th August 1851.—Sri Srinivasa Rao, Treasury Officer, escorted His Holiness to his house for Pādapooja.

17th August 1851.—Advocate Srinivāsa Iyengar and second Accountant Sesha Iyengar of Collector's Office worshipped His Holiness in their houses and were granted Śrīpāda Tīrtham.

1st September 1851.—Belgaum (Contd.).

11th September 1851.—Viswarupayātre to Kāgati.

12th September 1851.—Belgaum (back).

17th September 1851.—His Holiness moved out from Sri Anjaneyaswāmi's temple to Sri Narayana-swāmy Modaliar's house with the entire camp.

28th September 1851.—Shroff Venkataramana Setty, his brother, father Ramanna Setty and his wife visited the Mutt, had Santarpane performed, received thīrtha-prasādam, etc.

3rd October 1851.—Narayana Iyengar, 2nd writer, Political Department, took His Holiness for worship and Śrīpāda Tīrtha, etc.

12th October 1851.—Sri Dewan Raghopant of the Collector's Office, took His Holiness for pādapooja in his house.

19th October 1851.—Vyāpuri Mudaliar, Chidambara Mudaliar and others had darshan of His Holiness in the Mutt.

23rd October 1851.—Seehagiri Rao, second writer of Collector's Office, took the Swamiji to his house for worship.

The Subbedar of Kurundwad obtained darshan of His Highness in the Mutt, he and

25th October 1851.—Triumbakpant Bālāji Pant took the Swāmijī for worship in their houses.

27th October 1851.—Camp: Kagatī.

30th October 1851.—Camp: Yamakanamuradi.

31st October 1851.—Camp: Nerale and thence to Chikodi.

2nd November 1851.—Camp: Chikodi Dharmasala.

4th November 1851.—Camp: Chikodi. His Holiness returned from the Krishna (at Kalluhole) to Chikodi.

6th November 1851.—Camp: Sankeshwar.

Sri Vakil Nāna of Sankeshwar brought a letter to the Srikāryakartha of the Mutt with the formal invitation from His Holiness the Swāmi of Sankeshwar to his own Mutt. His Holiness was immensely pleased to accept the invitation and accordingly, after finishing the morning worship (Abhigamanam) and granting to the Mamlatdar of Chikodi, Phalamantrākshate and honouring the Pundits assembled, started towards Sankeshwar Mutt and reached the brook near the village of Nidugogi.

There the Dewan of Sankeshwar Mutt, the Vakil Nāna, and a large body of Laukikas and Vaidikas had assembled to welcome him, with kettle-drums on camels, the elephant carrying the ensign of the Mutt, musketeers, infantry, cavalry, bandsmen, etc.

His Holiness having inspected the guard of honour, proceeded forward accompanied with his own retinue and paraphernalia, which had joined that of Sankeshwar. The Dewan holding the palanquin of the Swāmi, and the Vidwāns accompanying him, His Holiness passed through the Petta blessing the citizens while His Holiness of Sankeshwar viewed the grand scene from the second

floor of his Mutt. On the approach of the distinguished guest in the direction of the Mutt, the Swāmiji descended from his balcony and stood at the steps of his Mutt. On seeing His Holiness, the Swāmi of Mysore alighted from his Panchakalash Palkee and proceeded to greet his host, who now grasped the hand of his guest, and thus the two holy men, hand in hand, accompanied by the grand assemblage, entered the hall of audience of the Mutt and took their seats, simultaneously. After a friendly conversation for sometime, they engaged in a pleasant polemical discussion on "Śrutyaṛtha," the Swāmi from Mysore honoured his host and rose from his seat. Śrī Sankeshwar clasping the hand of his guest moved out and led him to the apartment set apart for him. He then returned to his own chamber leaving his Dewan to show his guest round the Mutt and conduct him to the portion which he approved. The guest now took up his abode, and presented to the Dewan and the assembled gathering phalamantrākshate, shawls, etc.

8th November 1851.—Camp: Sankeshwar Mutt. Soon after the morning worship (Abhigamanam) the Dewan of Sankeshwar, accompanied by the Vidwāns of the Mutt, the dwārapālakas carrying the maces and the Chauri-wavers, with band playing, arrived at the Mysore Mutt and invited the Swāmi for the Pooja in Sankeshwar Mutt. Having accepted the invitation the Swāmiji proceeded with all the paraphernalia. On arrival at the gate the Swāmiji of Sankeshwar received the guest and led him to the shrine. The Swāmi stood in front of the Deity and performed obeisance. At the conclusion of the pooja, the Ārati of camphor having been waved and the formalities having been duly observed, the two Swāmis went towards the seats placed at the Audience Hall and

sat there. After a brief discussion of the *śāstras* the Swāmi of Sankeshwar placed in front of his guests trays containing fruits, flowers and similar offerings for being offered to the Deities in the Mysore Mutt. With these carried in front, the two Swāmis walked up to the doorway when they took leave of each other for the time being. The Dewan accompanying the guest to his lodgings, the trays were all offered to the Deities duly, and *prasadam* distributed to the assemblage. After receiving *phalamantrākshate*, etc., the Dewan took leave of the Swāmi. It was, indeed, a memorable day in the history of the two Mutts!

9th November 1851.—His Holiness the Swāmi moved out towards Kanagale. By this time, His Holiness the Swāmi of Sankeshwar with all his retinue arrived at the door of the lodging of his guest. The two Swāmis with their paraphernalia combined proceeded together, side by side, up to the gate of Sankeshwar Mutt. There that Swāmiji bade good-bye to his guest and entered his own abode. His guest now continued forward and passed along the high road, through the Petta, leaving Sankeshwar behind, at a distance of about three miles. There the Dewan, Karbhari, and other officials of the Sankeshwar Mutt received *phalamantrākshate* and having waited to see the Swāmi start off, returned.

In the midst of the din and uproar of the cheering crowds, the sounding of kettle-drums and trumpets, the salvoes of the musketry and the playing bands, the Swāmi of Mysore left the outskirts of Sankeshwar and arrived at Kanagale village. There again the Pundits of Sankeshwar received presents and *phalamantrākshate* and returned. The poor also received cash presents and went back in joy.

NIPPANI

11th November 1851.—The Desai of Nippani accorded a great welcome to His Holiness the Swāmiji with his musketeers, sowars, horn-blowers, and others, the Pundits and officials of the locality and performed praṇāms. Having received the blessings of the holy man and phalamantrākshate, he returned after seeing that his guest was suitably accommodated in Sri Viṭhoba temple, and providing for the requirements of the Swāmi and the entire camp.

12th November 1851.—The Ghodpad Samsthanam Jahgirdar, Senapati Pungare Raji obtained darshan of Sri Swāmiji in the Mutt and made rich offerings of shawls, etc.

13th November 1851.—The Desai of the place invited the Swāmi to his wada and receiving him with due pomp and ceremony escorted him to his own pooja house, and seating the Swāmi in front of the Poojāgriham, performed pādapooja himself and got all his Brahman dependants to do likewise. He showed the Swāmi round his palace apartments.

The Desai then escorted the Swāmi to the temple of Viṭhoba. After darshan and pooja was over, the Desai received phalamantrākshate and presents.

The Kharbhari now performed pādapooja and was the recipient of phalamantrākshate and presents.

This day the Desai had Samārādhane performed in the Mutt at his expense.

14th and 15th November 1851.—Nippani to Saudale.

Before leaving Nippani, Sri Swāmiji granted presents to the Brahmans, Pundits, and attendants, etc., of the Desai, who escorted the Swāmi the whole distance to Saudale and returned after receiving phalamantrākshate.

16th November 1851.—Kagal. The Dewan of Kagal, Jahgirdar, the Karbhari and other officials received the Swāmi and escorted him to the Viṭhoba temple.

21st November 1851.—Departure to Kolhapur.

24th November 1851.—Camp: Kolhapur.

25th November 1851.—Karbhari of Kolhapur Mahārāja visited on behalf of the latter and offered cash present.

26th November 1851.—Head Clerk of the Office of the Residency performed pādapooja.

2nd December 1851.—Camp: Kolhapur. Visit by His Holiness Śrī Swāmījī (4 P.M.) to the shrine of Śrī Mahālakṣmī and presentations of sari, etc., to the Deity in response to the invitation of Upadhya Bava conveyed through the Vakil Nāna and others.

Accompanied by the entire paraphernalia and retinue of Pundits from all parts of the provinces who had flocked to the Camp of the Swāmījī, His Holiness started forth. At the gate of the fort the Swāmījī was duly received and entering through the northern gate, and going round the streets, alighted and entered the shrine. After darshan and ārati of camphor he was entreated to be seated on a big seat and was offered by the assemblage there the kumkum placed in a plate by the sabha. The concourse of the Pundits also received prasādam in the shape of cocoanuts, kumkum, etc.

His Holiness then started on the return journey. On the way he halted at the Vighneswara temple and having rested there a while and walked in the street for a distance before he sat in the palanquin and emerged through the western gate. On returning to the Mutt the Swāmījī honoured the Vakil Nāna and others and sent them with presents to Śrī Mahālakṣmī.

7th December 1851.—Camp: Kolhapur. Sankeshwar Mutt. The Mahārāja of Kolhapur despatched Upādhyāya Bāva with a huge retinue composed of Kārkun, sawars, musketeers, emblem-bearing elephant, bandsmen, etc., to the Swāmīji with the invitation to grace his Palace. Accordingly, His Holiness started to the Palace with his own retinue and paraphernalia in addition to those sent by the Mahārāja, and entered the fort through the main Nagarkhāna Gate. The Mahārāja accompanied by his brothers got down from his palanquin and touching the Acharya's holy feet, performed deep obeisance and walking by the side of the palanquin with his hand in that of the Swāmi, led him to the Palace and placing the Swāmi on a square golden gādi with deerakin spread over it sat in front of him at his feet and had a long and pleasant conversation with him.

The assembled Pundits then took their seats along with Upādhyaya Bāva and while the King and the Royal Gura of Mysore engaged in happy conversation a rich present of twenty plates containing the most valuable offerings was placed in front of the Swāmīji. The Mahārāja himself donned a pair of shawls on the sacred personage of the Swāmi who, in return, showered blessings and garlands and conferred phalamantrākshate on the Mahārāja and his brothers. The Swāmi was led to the interior by the Mahārāja himself to the presence of the Queen and the attendants in the Zenana for darshan. After phalamantrākshate had been conferred on them, the Swāmi returned to the Audience Hall and led by the Mahārāja made the return journey to the Mutt having had a darshan for a second time of Śrī Mahālakshmi on the way. The Mahārāja then entered the Mutt and having touched the feet and performed deep obeisance to the

Swāmi took leave of him and returned to the Palace. His Holiness then gave presents and phalamantrākshate with blessings to every member who formed the retinue of the Mahārāja.

9th December 1851.—Upādhyāya Bāva escorted the Swāmi to his Wada with all honour and having performed pādapooja, led the Swāmi a third time to the Mahālakshmi temple, where the Swāmi circumambulated the shrine and proceeding to the garbhagriham performed Mangalārati, etc. Then seated in front of the garbhagriham on a gādi, he gave phalamantrākshate to all the temple servants and gave them presents.

The Swāmi returned to the Mutt via the big royal road, greeted by the thousands on the balconies and the roadside.

10th December 1851.—The Rājaguru (Mahājan) came to the Swāmi and begged the favour of a visit to his residence. Complying with his request Śrī Swāmiji proceeded thither accompanied by his own as well as the retinue and paraphernalia of his host. Having been seated on a large seat, the Swāmi engaged for a time in discussing the Shāstras and conferred phala and plates of valuables on the Guru and returned to the Mutt with presents made by the host.

10th December 1851.—Arrival of the Agent of Shorapur Samsthanam, Rāja Śrī Venkatappa Naik, with Vignāpana Patrika accompanied with presents of shawls.

11th December 1851.—Upādhyaya visited the Mutt and received thiritha from His Holiness. The Swāmi left for Rukkodi village. Before doing so His Holiness invited the Brahmans of Kolhapur, the servants of Śrī Mahālakshmi temple, and the employees in the Palace and also officials of the Residency and awarded presents

to them according to their position, rank, accomplishments, etc.

12th December 1851.—His Holiness moved out to Rukkodi village.

12th December 1851.—The Kolhapur Palace painter offered portrait of the Mahārāja and his brothers.

13th December 1851.—Camp; Ichalkaranji.

Sri Ghorpad Tatya Baba Saheb, Chief of the Palace, visited the Swāmī in the Mutt, engaged in pleasant śāstraic discussion (being a Brahman and a reputed Pundit himself) exchanged valuable presents with His Holiness, and formally invited the Swāmi to his Palace.

Later in the day the Rāja sent his Kārbhari with all the Palace honours to escort the Swāmi, who now proceeded towards the Palace. As the Swāmi arrived at the gateway to the fort the Rāja met him and having performed profound praṇāmams led him guest to the Palace, walking by his side holding the Palkee. On arrival at the pavilion in the garden of the Wada, the Swāmi was led to a spacious reclining seat. The Chief sat in front of the Swāmi and engaged in pleasant śāstraic discussion for a while, placed rich offerings of fruits, flowers, shawls, etc., and made deep praṇāmam, receiving the blessings of His Holiness and phala-mantrākshate.

Then the ladies of the family followed suit.

The assembled Vaidīkas and the Laukīkas next made their praṇāmams and were granted phalamantrākshate, etc.

The Chief then led the Swāmi as far as the gateway and took leave of his guest who was now escorted by the Kārbhari to the Mutt where he received phalamantrākshate before taking leave.

The Chief had Samārādhane performed at the Mutt for the day.

15th December 1851.—Camp: Kurundwad. Sri Raghunatha Rao Patwardhan, descendant of Sri Parashuram Bhao, paid his visit to the Swāmi and invited him to his Wada. The request having been complied with, and the usual formalities observed, the Chief led the Swāmi in all state, himself leading the procession mounted on a beautiful steed, by the side of his guest, in his palanquin. The conversation was conducted in Sanskrit. The Chief then made his formal obeisance and showered costly presents and having received his guest's blessings led him back to the Mutt, and returned taking leave of the Swāmi.

16th December 1851.—East India Company's Vakil resident in Kurundwad, "Akbaris" arrived at the Mutt and escorted the Swāmi to his place and performed pādapooja.

19th to 22nd December 1851.—Narasimhawad.

23rd December 1851.—Miraj.

23rd December 1851.—Sri Balā Sahab, Chief of Miraj, descendant of Parashuram Bhao, arrived with his grand retinue and having obtained darshan of Swāmiji, near the avenue beyond the gateway ■ the town between the Krishna Ghat and Sonur and having welcomed the Swāmi and received his blessings, escorted him to the Dharmashala where the camp for Sri Swāmi had been arranged and having received phalamantrākshate returned to the Wada.

24th December 1851.—Having arranged Samārādhane in the Mutt for the day at his expense the Chief of Miraj arrived at the Mutt at four o'clock in the afternoon and invited the Swāmiji to his Wada to have the

night's pooja of the Mutt performed there. Accordingly Sri Swāmiji soon after sunset, arrived at the Wada at the head of his own and the Chief's escort. The evening bath and pooja having been duly conducted, the Chief arrived just in time for the Mangalārathi. After receiving it, he was asked to take his seat in the Swāmi's front and after a brief and happy conversation had the prasādam, etc., conferred on him by the Swāmi and took leave after the usual blessings followed by exchange of presents and phalamantraākshate. It was exactly midnight when the Swāmi returned to the Mutt.

25th December 1851.—Akbarais, Veerashaiva Sri Channiya obtained darshan of Sri Swāmi in the Mutt.

27th December 1851.—Miraj (Contd.).

Sri Annasaheb Patwardhan, accompanied by his relations, family, friends and followers, arrived at the Mutt and had darshan and blessings of Sri Swāmiji.

Do. Annafadki,

Sri Drāvīda Sāstry took the Swāmiji to his house and had pooja performed there.

Sri Annasaheb Patwardhan sent his Dewan to escort Sri Swāmiji to the garden of his Wada and worshipped him there.

The assembled Pundits, laukikas and others also received phalamantraākshate with blessings of Sri Swāmiji.

29th December 1851.—Miraj (Contd.).

Vyākaranā Sāstris who studied under the Chief of Patwardhan worshipped the Swāmiji in their houses.

30th December 1851.—Sri Annasaheb Phadke came to the Mutt and had darshan.

1st January 1852.—Tasgaon.

3rd January 1852.—The Rāj Kumar of the Patwardhan Chief of the place and his mother visited the Swāmi and had darshan, blessings and presents.

4th January 1852.—Sri Ganesha Bāba, son of the Patwardhan Chief of the place, a descendent of Parashuram Bhao and his Dewan Kārbhari arrived at the Mutt at the head of their retinue and escorted the Swāmiji to their Wada with all pomp and performed pādapooja and received blessings of Swāmiji.

The Subhedar, Sheristedar and other officials had Samārādhane performed at the Mutt and had darshan and blessings of Sri Swāmi.

The leading citizens of Tasgaon had darshan and blessings of Sri Swāmi.

5th January 1852. Camp: Sangli.

Sri Dhondu Rao Bāva son of Sri Chintamani Rao, Chief of Sangli, arrived at the head of his retinue at the brook outside the town and received the Swāmiji with a right royal welcome and after profound praṇāms escorted him in grand procession through the Petta and lodged him to Sri Venkoba Temple and took leave of Sri Swāmiji after having received his blessings and phala-mantrākshate.

6th January 1852.—His Holiness was taken by the Chief of Sangli in great state to the latter's Wada and was worshipped by the assembly. The usual formalities followed.

9th January 1852.—Sri Dhondu Rao Saheb took Sri Swāmiji to the temple of Sri Ganesha, constructed by his father Sri Chintamani Rao Saheb, and also showed the Swāmiji round the zoo garden of the place.

9th January 1852.—The Smārtha Brahmins of Sangli Petta escorted the Sāwmīji to their houses and performed pādapooja.

Do. Vyakaraṇi Sāstris.

12th January 1852.—The whole family of Śrī Dhondū Panth had darshan of Śrī Swāmīji at the Mutt.

13th January 1852.—Three Smārtha Yatis paid visit to Śrī Swāmīji.

14th January 1852.—Islampur.

17th January 1852.—The Bhao Saheb Pradhāni of the Rāja of Satara, residing here, arrived at the Mutt in state and obtained darshan and blessings and extended invitation to the Swāmīji to the Wada, to perform the evening pooja there, which was done in due solemnity.

18th January 1852.—Same as above. Pādapooja performed at the Wada.

19th January 1852.—Kasigson.

20th January 1852.—Saidapur, at the confluence of Koina and Krishna.

21st January 1852.—The entire Vaidika community of Karadi arrived and obtained darshan of Śrī Swāmīji.

22nd January 1852.—Saidapur.

23rd January 1852.—Humrej. Distribution of prizes in the shape of Dhoties, etc., to scholars who participated in Vyākaraṇa discussion.

Subhedar of Mahsur Taluq obtained darshan of His Holiness.

25th to 27th January 1852.—Padli village.

28th January 1852.—Sātara. Bhooridakshine to those accompanying from Padli.

1st February 1852.—The Musalman Jaghirdar of Satara obtained darshan of Śrī Swāmīji and made cash offering.

One of the "Ashtapradhan" ministers arrived at the Mutt and obtained darshan of His Holiness. He was accompanied by his Khārbhāri. Both of them offered sambhavane.

5th February 1852.—Presents sent to the Collector of Satara by His Holiness included Kodiya sugar $1\frac{1}{2}$ seers, Chakkoth fruits 5, Gauvas 40, Lime fruits 20.

6th February 1852.—The adopted son of the Raja of Satara, accompanied by his cavalry, musketeers "Sanga", Dunka horse, chopdars carrying elephant tusks, Kārbhāri and other retinue, arrived at the Mutt, was welcomed by "Śrīkāryakarta" and other officials of the Mutt at the gate. The visitor, on darshan of His Holiness, made deep obeisance, made a cash offering (sambhavane) and sat in front of His Holiness.

After a brief and happy enquiry about mutual welfare, the visitor bade Śrī Swāmiji warm welcome to the ancient capital of Maharashtra and was conferred phalamantrākshate, flowers, fruits, etc., before taking leave.

Śrī Reddy of the hospital of Satara, obtained darshan of His Holiness.

7th February 1852.—Śrī Rājī, spouse of the Rāja of Satara, accompanied by their adopted son and Kārbhāri at the head of their escort composed of cavalry, musketeers, Bhalya force, elephants, Tāsāmar, hornblowers, music and band, mounted on "Karnātak" palkee, arrived at the Mutt and formally invited His Holiness to the Palace. His Holiness, thus accompanied by the combined paraphernalia of the Palace and the Mutt, started to the Palace. On arrival at the main gate of the Palace, the Rāja's son welcomed him, made profound prapām and conducted His Holiness straight to the Āsthānam

where the family deity was worshipped and seated him on a square seat with a reclining board and covered by deer skin. He then sat in front of His Holiness and had pādapooja performed to His Holiness by the Upādhyāya Bāva, accompanied with offerings of huge trays containing flowers, fruits, etc., sambhāvana, and costly khillats of Cashmere shawls, laced dhoties, laced shawls, etc.

His Holiness was then conducted to the inner apartment upstairs where the Queen mother, Śrī Rāpi, was seated on a reclining chowki, clad in silver chaddar. The Rāpi rose and performed prarām and had pādapooja performed by the Upādhyāya Bāva and offered trays containing fruits, flowers, shawls, etc. His Holiness in return bestowed costly presents of laced sari, etc., to the Queen Mother and similar khillats on the adopted son along with blessings and phalamantrākshate.

His Holiness then starting on the return journey after leave-taking to the Mutt and seated in his palanquin, bestowed flower garlands, phalamantrākshate, etc., on all the officials and retinue of the hosts and was escorted to the Mutt by the Kārbhāri.

Later, the Kārbhāri arrived and was granted darshan and blessings.

8th February 1852.—Another of the "Ashtapradhān" ministers arrived at the Mutt and having obtained darshan of His Holiness, conducted the Swāmiji to his house and performed pādapooja.

The Queen Mother arrived at the Mutt and obtained darshan of Śrī Swāmiji and had blessings conferred on her.

10th February 1852.—Śrī Nārāyaṇāchar of Satāra conducted His Holiness to his house and performed pādapooja.

11th February 1852.—Son-in-law of Śrī Satāra Mahārāja, persuaded by his spouse arrived at the Mutt, accompanied by a grand escort, and after obtaining darshan of His Holiness, invited His Holiness to his house to accept pādapooja there. Accordingly, His Holiness was conducted in State to his house and was begged to grace the reclining seat arranged for the purpose in the hall upstairs. As the Swāmiji was installed in all formality, the Chief called upon his Upādhyāya Bāva to perform pādapooja to His Holiness, who accepting the presents offered in numerous trays, conferred his blessings on the princely couple and khillats of shawls, saris, etc., along with phalamantrākshate. Among the presents offered by the hosts was a steed of finest breed for carrying Dunka. The pooja being over, His Holiness was escorted by the host to the Mutt, on alighting where His Holiness conferred phalamantrākshate. The host then took leave of Śrī Swāmiji.

Later in the day, one of the Ashtapradhans, the ‘Bhai’ Sahab arrived at the Mutt, and conducted His Holiness to his house in all grandeur and performed pādapooja.

13th February 1852.—The maternal uncle of Śrī Maharaja of Satāra and his sons visited the Mutt, had darshan of Śrī Swāmiji and escorted His Holiness to their house and had pādapooja performed by their family Upādhyāya Bāva.

14th February 1852.—Sadar Munsiff Dharwar Śrīnivasa Rao arrived at the Mutt and obtaining the consent of His Holiness, conducted him to his house, and performed pādapooja.

Some of the Pundits, named Vyākaraṇi Rāmāchar, Vyākaraṇi Karadi Nānasastri, Nyāyika (Logician) Hari

Achar, Vyākaraṇi Purāṇik Govinda Sastri, Sātara Narayanachar, Wai Vyākaraṇi Bālachar, Shamachar and Bhojachar of Poona, were present.

17th February 1852.—Yejman Karadi Kārbhari who had built and endowed Śrī Lakṣmī Nārāyaṇaswāmi temple at Sātara, conducted His Holiness to his house and performed pādapooja.

Other Pundits mentioned: Nyāyika Balakrishna Sastri, Vyākaraṇi Bhaskara Sastri, Nyāyika Rāmāsastri of Godavari Jois, Vyākaraṇi Rāma Sastri.

The Queen Mother, spouse of Śrī Mahārāja of Sātara, made a gift of a (female) horse to the Mutt, with all accessories.

18th February 1852.—His Holiness moved out to Vodotha village on the bank of the Krishna.

19th February 1852.—Vadotha.

18th Feb. 1852.—Vadoda, near Krishna bank.

20th Feb. 1852.—Devoor. *21st Feb. 1852.*—Lonagaon.

23rd Feb. 1852.—Injori. *26th Feb. 1852.*—Sascl Wadi.

27th Feb. 1852.—Jehuri. *27th Feb. 1852.*—Benuri.

28th Feb. and 1st March 1852.—Poona.

15th March 1852.—Immediately after "Abigamana" to-day, Śrī Govinda Sāstri escorted the Swāmiḥ to Pārvati Hill with all the temple honours and officials and lodged His Holiness to a pavilion prepared specially for the purpose by the Government and made complete arrangements for the pooja, etc., of Śrī Hayagrīva, Samāradhane, etc.

15th March 1852.—Poona.

15th March 1852.—Camp: Wada of Śrīmant (Peshwa) near temple of Gadādhara (Pārvati Vishnu-dovālaya) family, temple of Śrīmant Peshwa.

15th March 1852.—Arrival in Poona.

18th March 1852.—Sri Arcot Balakrishna Modaljar, his brother, sons, and their wives all had Samashrayanam at the hands of Sri Swāmi.

19th March 1852.—Sāligram Triumbuk Sastri escorted Sri Swāmiji to his house and performed pāda-pooja.

21st March 1852.—Camp: Poona (Contd.).

Mohan Sastri's visit to the Mutt who escorted His Holiness the Swāmi to his home.

27th March 1852.—Rāmadayal: Rāmadayal of Gujerpet visited the Mutt and escorted His Holiness the Swāmiji to the Rāmaswami Temple with all honours and had a grand pooja performed and had Sri-pāda Tirtha for himself and to all those present.

28th March 1852.—Kārbhari of Shrimant (Peshwa) Sadasiva Rao Manikeshi Rao and his spouse visited Sri Swami in the Mutt and obtained darshan and offered costly presents.

5th April 1852.—Nāthu Rahujee's visit to the Mutt. Sahukar Dayaram's visit. Shroff Konkanastha Brahman's visit and seva. Sindhia's Vakil escorted Sri Swāmiji to his home and worshipped.

6th April 1852.—Balaji Pant Nathu's visit to the Mutt and pādapooja. Vidwan Bālāchārya's visit to the Mutt and pādapooja. Pādapooja by some merchants of the Petta.

7th April 1852.—Purohit of Shrimant (Peshwa) escorted the Swāmiji to his house and performed worship.

8th April 1852.—Tulsiram Ambādas (of Guzerat) took the Swāmi, to the temple of Viṭhoba, constructed by him and had pādapooja performed by the Brahmans there.

8th April 1852.—Vidwan Neelakantha Sāstri had darshan of the Swāmiji in the Mutt and escorted the Swāmiji and worshipped him in the Mutt.

10th April 1852.—Guzerati Bhagavandas had Samā-rādhane performed in the Mutt and received Tirtha and prasādam from His Holiness.

11th April 1852.—Vaishnava Bhakta Krishna Setty convoked an assembly of the leading Vaidikas and Laukika Brahmans in the Rāmaswami Temple at Tulasi Bagh, escorted the Swāmi thither, seated the Swāmiji on a big Peetham in front of the Deity, worshipped the Swāmiji. His spouse, daughter and son-in-law followed suit.

13th April 1852.—Camp: Mundba.

Note.—Some of the Vidwans present in the Camp: Nārāyana Sastri, Triumbak Sastri, Mohan Sastri, Bhikku Sastri, Gopalachari, Dhondo Sastri, Bhajachar, Vināyaka Sastri, Balachar of Dharwar, Malkhed Chinnayachar, Krishna Sastri, Abachar, Ghanapathi Vaidika Beba Deekshit, Mahadeva Ghanapathi, Vyākaranī Vedeshwara Sastri, Pārvati Govinda Sastri, Dharwar Raghavachar, Dharmapuri Rajachar, Mysore Bheemachar, Vyākaranī Chintāmani Sastri of Wai, Vedānti Krishnachar, Jayachar, Gurayachar, Thamanachar, Seetharamachar, Durvasachar, Naiyayaka Rāma Sastri, and a number of advanced students.

14th April 1852.—Camp: Moregaon on the banks of Bheema. (Śrīmant's) spouse presented a palanquin (glass) with yellow damask quilt, three pillows, and a white damask covering for the palanquin to Śrī Swāmiji.

17th April 1852.—Moving of the camp to Sikharapur. Passing through

18th April 1852 to 10th May 1852.—Camps: Ranjan-gaon, River Gode, Narayanagaon, Samploo? Chasu, Anthanagar, Wadgaon, Shingwa, Lahori, Ganoo, Kallara Bhagavati, Gokalgaon, Talegaon, Maraligaon, Mosalgaon, Sindhia, and reached

10th May 1852.—Camp: Nasik, Panchavati, Sindhi Purohitwad on the Godavari.

10th May 1852.—At first Nasik on the southern bank, immediately, and later moved out to Mahārāni Rajeebai Wada on the northern bank to the west of Panchavati.

11th May 1852.—Arrival at Nasik on the Godavari.

17th and 18th May 1852.—Nasik.

19th May to 20th December 1852.—Camp: Purohitwad of Nasik.

10th June 1852.—Nasik (*contd.*). Sri Tīravidhi Sreenivasachar of Surapura escorted Sri Swāmiji with all the Palace honours to his house in a golden palkee with Punchakalash and placing him on a large peetham, washed the holy feet of Sri Swāmiji and received Sripāda Thirtham.

1st July 1852.—Chāturmāsya Sankalpa. For Mrittikā-sangrahana His Holiness's visit to Aswatha to the east of Baji Bai Wada.

2nd July 1852.—Tengale Sri Appalācharya of Jagannath (Puri) came to the Mutt and had darshan of Sri Swāmiji.

5th July 1852.—Santarpane by the Mutt for all the Smartha Brahmans in Nasik at the Sri Ramaswami temple followed by bhūridakshine for 1,500 guests.

15th July 1852.—Sri Annasastry, a resident of Bombay (native of Mule, a village on the road from Nasik to Surat), underwent "Samasrayanam," at the hands of His Holiness and was given the name of Srinivasacharya, by which he was to be known from thenceforward.

1st August 1852.—On the occasion of the flood of "Vridhha Ganga" in the Godavari, Pooja to the river mother by His Holiness.

12th September 1852.—Dewan of Collector's Office, Nasik, obtained darshan of Śrī Swāmi in the Mutt.

Sadar Munsiff, Fauzdar Chitnis and other Muslims along with them were granted interviews by His Holiness in the Mutt and offered sugar candies, pomegranates and other fruits by way of offerings to Śrī Swāmiji.

16th August 1852.—Camp: Sindhia-Holkar Purohitwad.

28th September 1852.—Śrī Seetharam Bhatjee having finished Srimad Bhagavatha Pārāyanam in seven days, came to the Mutt and obtained darshan of Śrī Swāmiji and offered cash sambhāvana.

29th September 1852.—Camp: Makhmalābad.

30th September 1852.—For "Uttānam" on the conclusion of Chāturmāsya, His Holiness this day went out to Makhmalābad and returned to Purohitwada. Accompanied by all the Royal honours, His Holiness repaired to the Ramaswami temple at Panchavati, passing through the main thoroughfare. As he reached the gateway with the tower, His Holiness alighted from the Palkee and going round the shrine reached the inner hall of the temple to where the Deity was enshrined. The Konkanas'ha Brahmans who are the worshippers in the temple performed "Ārathi" and "Nivedana" of sugar in a plate and presented it as Prasādam to Śrī Swāmiji with two cocoanuts and Tulsi. His Holiness accepting the same and having performed "anjali" (with folded hands) made presents of costly dhoties to Śrī Rāma and sari, etc., to Śrī Sītā Devi.

After distributing cash presents to the people assembled, His Holiness returned to the Mutt.

3rd October 1852.—Śrī Malkhed Chinnayachar of Poona commenced study of Śrī Bhashya, sitting at the feet of His Holiness.

5th October 1852.—Śrī Sadasiva Kukrev Deshmukh Chandwadikar ("Nigpat"?) representative of Holkar Government had darshan of Śrī Swāmi in the Mutt.

7th October 1852.—Śrī Damodar Bāvājī (Vaishnava) came to Śrī Swāmiji, and after darshan requested the Swāmi to pay a visit to the temple and have darshan of Śrī Śrinivāsa at Nasik of which he was the "Services Manager". Readily complying with the request, His Holiness, accompanied by the Mutt paraphernalia as well as the music, band, birudas of the temple, started and passing through the main thoroughfare, reached the temple. At the main gateway he alighted and entering, obtained darshan of the Deity as the Ārathi of camphor was waved, and contemplated with folded hands. The Ārathi and the cocoanuts, etc., in trays having been offered to him, he accepted the same and was begged to take his seat at the head of an "Āsthānam" (assembly of learned pundits, officials and others). Śrī Damodar Bāvājī then performed pādapooja and waved the camphor Ārati before him and presented to the great Ācharya costly shawls, alwans, etc., and 'lānkala' dhotis to every one of the Vidwans of the Mutt (amongst whom were the celebrated Nātampalli Śrī Anandālwar of Melukote, author of the famous "Vedantha Vādāvali" (and grand-father of Śrī M. A. Srinivasan, Ex-Vice-President of the Gwalior Council), and also Śrī Akkārkanṇi Annangar Achariar of Melukote. The whole audience then received individually phalamantrākshate from His Holiness' hands. The Assembly concluded, Śrī Swāmiji went round the temple and passed out of the gateway, accompanied by the grand assemblage. Seated in his palanquin the Swāmi was taken in procession through the main streets of Nasik. On the

way, the Muslim Fauzdar and his kinsfolk and other leading people joined the procession and escorted the Swāmi to the Mutt. Having received phalamantrākshate, flowers, garlands, pomegranates, etc., granted by His Holiness, they took leave of the Swāmi and went back to their offices.

10th October 1852.—Sri Damodar Bāvāji, Services Manager of Sri Srīnivasa temple, came to the Mutt and having darshan of Sri Swāmiji begged him to visit the temple again on the occasion of the approaching Dasara celebration and preside over and be patron of the same.

12th October 1852.—Malkhed Chinnayachar's (of Poona) mother and older sister had Saravagati performed for their sakes by His Holiness in Lord Sri Hayagrīva's Sannidhi.

20th October 1852.—Accepting the invitation by Sri Damodar Bāvāji, His Holiness proceeded in state to Sri Srīnivasa Swāmi's temple. His Holiness was present at the "Āsthānam" of the Deity and after the Deity had been taken round the temple in a small rath, and brought back to the Hall, His Holiness viewed the Mangalārathi and returned to the Mutt after visiting Sri Murali Gopalaswami's temple and viewing the Ārathi of camphor, and receiving thereafter pādapooja there by Sri Damodar Bāvāji and others.

20th December 1852.—Camp moved out to Adgaon.

21st December 1852.—" " to Sakengaon.

22nd December 1852.—" " to Nippad.

24th December 1852.—" " to Vinchoor.

Sri Patwardhan of Vinchoor, on hearing of the approach of His Holiness, came out a long distance from the place and waited with all his paraphernalia, music, band, etc., welcomed His Holiness, and after

making profound prapāms escorted Sri Swāmiji to Sri Ramaswāmi temple of the place and supplied all the articles needed for the Samārādhane in the Mutt for the day, and returned to his Wada after receiving phalamantrākshate.

25th December 1852.—Camp: Mukheda. In the morning, soon after the "Abhigamanam", the Vinchod Patwardhan, accompanied by a large retinue, arrived at the Mutt and escorted His Holiness to his Wada and performed pādapooja on a grand scale and presented dhoties for the Kāshāya Vastram of His Holiness before receiving phalamantrākshate. Every member constituting his retinue then received phalamantrākshate and blessings.

27th December 1852.—Camp: Kopergaon on the Godavari.

28th December 1852.—Camp: Rahuri.

30th December 1852.—Camp: Belapur.

Camp: The Subedar of Lahori Taluk obtained darshan of His Holiness in the Mutt.

1st January to 23rd January 1853.—Camps: Sonai-gaon, Vandole, Ruvigaon, Gokargaon, Murajgaon, Patgaon, Chavadgaon, Maungi, Rophali, Barloni, Madgaon, Anagar, Savaleswar, Sholapur.

24th January 1853.—Camp: Sholapur. The Purohit of Marwaris in the place underwent "Samasrayanam" at the hands of Sri Swāmiji.

25th January 1853.—Camp: Sholapur.

27th January 1853.—Camp: Sholapur. The Marwaris of the place escorted the Swāmiji to Sri Ramaswami's temple and had pādapooja performed by their Purohit.

28th January 1853.—Camp: Sholapur (Contd.).

29th January 1853.—Camp: Kumbhāri.

30th January 1853.—Camp: Khardal.

31st January 1853.—Akkalkote. As His Holiness moved out from Khardal to Akkalkote, the Raja of Akkalkote sent word to the Śrī Swāmījī with his Dharmādhikāri requesting him to grace the garden outside the town for a while. His Holiness having complied, without losing time, His Highness, the Raja Śrī Shaji Bhosle Appasahib, accompanied by his sons the princes, his younger brother, and his musical band, musketeers, tasamar, elephant bearing kettle-drums, ensign bearing elephant, elephants bearing silver howdah, nobut on elephant, etc. himself, his sons and brother, each mounted on howdahs covered with kinkob, arrived at the garden where His Holiness had rested, alighted from the howdah, and walking to the seat on which His Holiness was seated, and having made deep obeisance, asked permission to be seated on a carpet in front of His Holiness having trays filled with flowers and fruits before His Holiness. His Dewan, Atiekars, Purohit, Pundits and others followed suit making prapāms, placing the trays of flowers and fruits which they carried in front of the Swāmījī. A brief and earnest enquiry about mutual welfare ensued between the guest and the host, His Holiness with his own hands garlanded the ruler and clothed him with a pair of red Kashmeer shawls and bestowed on him phalamantrākshate. Scarcely had he done this when the chief implored his guest to get up the howdah and proceed to the capital. The Swāmījī raised no objection. He then sat in his own palanquin and was escorted to the place where the elephant—bearing the howdah stood. The Swāmījī having been placed in front, the Raja took his place in

the back seat of the howdah while the princes occupied the other howdahs. The procession moved out escorted by the cavalry. During the progress of the procession the Raja made detailed enquiries about the welfare of the ruler of Mysore to which His Holiness gave full answers. The procession passed through the streets and entered the fort, at the other end of which the Swāmiji alighted near the gate. Throughout the passage to the temple, His Highness offered his supporting hand to the Swāmiji. When His Holiness had been appropriately lodged in the temple, the Sri Swāmiji conferred blessings and phalamantrākshate on the Raja, his sons, brothers and members forming the retinue. The Raja introduced to His Holiness individually every one, then took leave of the Swāmiji for the day and sent his karkun with lavājama for 450 seers of rice, etc., for Santarpane in the Mutt.

1st February 1853.—After Abhigamanārādhnam in the Mutt, Sri Shahjee Bhosle Appasaheb, Raja of Akkalkote, with his sons and brothers, arrived at the Mutt, had darshan of the deity and received thirtham and prasādam and His Holiness then led the Raja and his retinue to the Āsthanam. There the Raja made pranām and begged the Swāmiji to grace the Palace with his presence and extend to him the privilege of performing pādapooja. His Holiness acquiesced and asked his Royal host to be seated on an Āsanam. After a happy conversation for sometime, His Holiness having conferred phalamantrākshate on the Raja and his retinue, the Royal host returned to the Palace.

He then sent his sons and brothers with all the state paraphernalia to escort Sri Swāmiji to the Palace. They arrived at the Mutt, and acquainted His Holiness with

their sacred mission. His Holiness then started to the Palace with the combined *birudas* and *maryādas* of the Mutt as well as those of the Palace. As the Swāmiji reached the Palace gate the Raja welcomed him with the utmost warmth, and led him to the interior, holding the Palkee, and seated him on a raised seat in the centre of the hall with the deerskin placed over it. He then had *pānapooja* duly performed to His Holiness with ceremony by his Purohit. Among the presentations made on the occasion was a beautiful elephant.

After this *seva* by the Raja, the entire Vaidika *mandali* present was honoured with *Thambool*, etc. His Holiness having conferred blessings and *phala-mantrākshate* on his host and members of his retinue, took his seat in the palanquin and started on his return journey to the Mutt. His Royal host led him as far as the outer gate of the Palace where he received *phala-mantrākshate*. His sons and brothers then escorted the Swāmiji to the Mutt, taking with them the supplies for the day as on the previous day for *santarpane*, etc.

2nd February 1853.—As His Holiness started from Akkalkote to Nāgasore the Raja Sri Shahji Bhosle Appasaheb, his sons and brothers arrived at the Mutt with full escort and conducted him to the outer gate of the town and after *prapām*, received blessings and *phala-mantrākshate* at His Holiness' hands and bade good-bye to him.

3rd to 28th February 1853.—Camps: Manoor on the Bheema river, Khedmaneru on the Bheema, Salutare, Atreri, Nagathana, Bijapur, Jammalu, Mulavad, Khudgandi, Anagodi, Mammatgeri, Konnur, Naregund.

1st March 1853.—Camp: Naregund. As His Holiness Sri Swāmiji arrived at the Dharmaśāla with the

big well in the garden outside the place, the Raja Sri Appasaheb and his son Bāba Saheb, the Prince, came to the spot and after performing deep prapānis, engaged in brief conversation about mutual welfare, and received phalamantrākshate. His Holiness then was requested to start towards the Sri Viṭhoba temple which had been prepared for lodging him. Escorted by Sri Bāba Saheb, the Prince, His Holiness seated in his palanquin, at the head of the combined array of horsemen, tāsāmārphī, musketeers, hornblowers, drummers, musical band, etc., and accompanied by the retinue of the Raja, His Holiness reached the temple and conferred phalamantrākshate on his host and conferred blessings on all.

The Raja then took upon himself the task of conducting the pooja, samārādhane, etc., in the Mutt for the day at his expense.

In the evening His Holiness sent the Mutt honours and torch-bearers and agent to escort the Raja to the Mutt for darshan and seva at the time of the evening worship. The Raja with his son and retinue arrived accordingly and viewed the entire course of worship from the commencement to the concluding "Sāttumoral" and Mangalārath. His Holiness then being seated in the Āsthānam, the Raja also sat down along with the retinue. The Mutt people then distributed sandal paste, betel-leaves, flowers, etc., among the distinguished gathering. For sometime, "Vākyaartham" took place. The hosts then offered sambhāvaṇe to His Holiness who then conferred his blessings and phalamantrākshate on all present. The hosts then took leave. This being over, the samārādhane for the night took place.

2nd March 1853.—After Abhigamanārādhane in the morning was over, as His Holiness was preparing to

leave Naregund for Navalgund, Sri Bāba Saheb, son of Sri Appasaheb arrived at the Mutt and begged the Swāmiji to pay a visit to the temple which he had built and dedicated to Sri Srinivāsa and then proceed on his journey. His Holiness readily agreed and had darshan of the Deity and Mangalārathi was offered. His Holiness was then escorted as far as the outskirts of the town with all the honours as when he arrived at the place. There Sri Bāba Saheb performed prapām and received phalamantrākshate and blessings and took leave of His Holiness.

3rd to 13th March 1853.—Camps: Annigiri, Mulugund, Lakshminswara, Siddhāpur, Mardore on the banks of the Varada river, and on to Honnari, Medleri, Irani.

16th March to 9th April 1853.—Camp: Harihara.

10th April 1853.—Camp: Harihara. Telugu New Year's Day.

11th April 1853.—The Pārupatyadar of Sri Harihareswar temple performed pādapooja to His Holiness, as he passed in front of the temple opposite the southern gate of Sri Harihareswara temple.

Sri Kashipathi Deekshit, Sri Sangalige Varāhāchar, Pauranik Tengale Sri Krishnamachar, the Manager of the Octroi Office, Kote Chandaki Subbannachar, escorted His Holiness to their respective houses and offered pādapooja.

16th April 1853.—Achar of Saswadi had darshan of Sri Swāmiji in the Mutt.

17th April 1853.—Sahukar Seenappa, Yagnappa Dikshit, Sivappa Sastri, Srinivasa Dikshit offered pādapooja to Sri Swāmiji in their respective houses.

19th April 1853.—Devara Bilikere.

20th April to 27th May 1853.—Camps: Tyavanigi, Madevarahalli, Pāṇḍavapatti, Bukkāmbudhi, Kadur, Banavar, Arasikere, Gandashi, Anebagur, Channarayapatna, Attiguppe, Melukote.

31st May 1853.—Camp: S. Koppal.

Sannad presented by His Highness the Mahārāja to Śrī Swāmiji in commemoration of his triumphal itinerary, mentioning gifts of Golden Palanquin and other honours.

1st June 1853.—His Highness the Mahārāja's arrival at Subbarayanakoppal to welcome His Holiness after the prolonged tour 1850 to 1853.

5th June 1853.—Mysore.

14th July 1855.—Presentation by His Holiness Śrī Swāmiji to the temple of Tirumalai Tirupathi, elephant named "Vājapeya" with accessories.

12th September 1855.—Camp: Raghavapur, Gundalpet Taluk.

Dasara.—Letter from Mukhāmi addressed from Palace to His Holiness acquainting His Holiness of the deep gratitude and pleasure of His Highness the Mahārāja on hearing that His Holiness was pleased to confer on the Governor of Bengal passing that way phalamantrākshate and khillats of shawls, etc. The letter also contains His Highness' detailed report to His Holiness of the visit of the Governor-General accompanied by his daughter to Mysore and expressions of His Highness' gratification of the successful termination of the visit of the Head of the Government of India to the State.

6th April 1856.—Raghavapura.

14th May 1856.—Vignāpanāpatrika by His Highness the Mahārāja inviting His Holiness for the Upanayanam and Samasrayanam of Prince Śrī Devapārthivaru, brought

with the usual pomp and ceremony in palanquin with full escort.

15th May 1856.—Krishnarajendrapura Agrahar.

16th May 1856.—Arrival at Mysore.

His Highness with full escort welcomed His Holiness near Dalawaykero and led His Holiness on to the Mutt at about 6-30 P.M. (Salute of 21 guns from the Palace Battery).

In the evening, at Karikal Thotti, pādapooja by the Sri Devapārthivaru to His Holiness in connection with his Upanayanam.

4th June 1856.—Pādapooja to His Holiness in the Palace by Mahārāni Her Highness Sri Ramāvilas Sannidhāna on the conclusion of Kotibilvārchana.

19th June 1856.—Sri Hemmige Biligirirangachar of "Nāmāthirtha Totti" of Palace, and his brother Sri Ramaswamaiya escorted His Holiness to their house and received Sri Pādāthirtha after performing pādapooja.

28th June 1856.—His Highness' visit to His Holiness for special darshan and Thirtham on account of Saturday.

29th June 1856.—Visit to the Mutt of Sow. Sri Puttamannaiyavaru, daughter of Sri Puttaswamiyavaru of "Madana Vilas" for seva and darshan, it being her Birthday celebration.

19th July 1856.—His Highness' visit to the Mutt for Seva and Sripāda Thirtham, it being Saturday and also His Highness' Birthday.

21st July 1856.—Chāturmasya Sankalpa. Presence of His Highness the Maharaja at the Mutt on the occasion of "Pancha Shanti".

8th August 1856.—Presence of His Highness at the Vajradolotsavam, in the Sri Mutt.

16th August 1856.—His Highness' presence in the Mutt for seva and Śrīpāda Thīrtham, it being Saturday.

29th August 1856.—His Highness was escorted in full State by Palace Jois, Vidwan Śrī Venkatacharya to his house for pādapooja and Śrīpāda Thīrtham.

7th November 1856.—His Holiness, escorted as far as the Nagārkhāna by His Highness, moved out to Koppal (Serīngapatam) Mutt, after conferring phala-mantrākshate with blessings on His Highness.

28th December 1856 to 1st January 1857.—Koppal.

8th January 1857.—His Highness the Maharaja's visit to enquire after His Holiness' health.

11th January 1857.—His Holiness escorted to Mysore by His Highness' grandson (son of Chikkabuddhiavaru) Śrī Puttaswāmiyavaru.

12th January 1857.—Śrī Puttaswāmiyavaru, son of Śrī Puttaswāmiyavaru of Madana Vilas, obtained Darshan of Śrī Swāmi on account of his birthday and received His Holiness' blessings and phalamantrākshate.

Sowbhāgyasālī Śrī Chandravilas Ammanavaru having undergone Tulābhāram ceremony (weighing against gold and silver), His Holiness received pādapooje from His Highness the Maharaja in the Palace and conferred blessings and phalamantrākshate.

13th January 1857.—Śrī Rangacharyar, brother of Śrī Ahobilaswāmy in his 'Pōrvāsramam', had darshan of Śrī Swāmiji and brought khillats in the shape of shawls and cash offering (sambhāvane).

15th January 1857.—His Holiness moved out to Subbarayanakoppal.

12th February 1857.—His Holiness' visit to Kari-ghatta Śrīnivāsaśwāmy's darshan on the occasion of Rathotsavam.

30th September 1856.—Camp: ; Marchalli Sri Narasimhaswāmi temple.

11th October 1856.—Camp: Subbarayanakoppal.

24th October 1856.—Mysore.

25th October 1856.—His Highness' usual Saturday visit to the Mutt for thīrtham. At noon, His Holiness' visit to the Palace escorted by Bakshi Sri Channappaje Urs to grace the occasion of preliminaries of Tulābhāram of Sow. Sri Mahāmāthrusri "Kaannadi Totti" Sannidhāna Ammanavarū such as "Madhuparka, etc.", at "Karekallu Thotti".

26th October 1856.—Pādapooja by Sri Muddukrishnammanni rendered to His Holiness after Tulābhāram.

29th November 1856.—Srirangarajapuram. Pādapooja to His Holiness in the houses of the following and acceptance of Sripāda Thīrtha:—

Sri Boodikunte Chakravarthi Krishnamachar.

„ Manchalikatte Srīnivasaraghavachar.

„ Kumbakonam Tatachar.

„ Lakshmipuram Krishnachar.

„ Sundarachar, son of "Tiruvarangamāndān" Sri Karur Seshachar.

29th November 1856.—His Holiness at Sosale Agrahar. On arrival, His Holiness received the warm welcome of the Taluk Officials, Pundits, citizens, merchants, etc., with temple honours such as Sri Saṭagopam, etc., from Sri Srīnivāsa temple. Lodgings in Sri Krishnamachar's house.

1st December 1856.—Sri Ranganarasimbachar, son of His Holiness Sri Vyasarayaswāmīgalavarū in his "Pōrvāshramam" visited the Mutt and obtaining darshan of Sri Swāmījī, offered costly khillats, shawls,

dhoties, etc., on behalf of His Holiness Sri Vyasaraya-swāmīgalavaru.

3rd December 1856.—Sri Ranganarasimbachar, his brothers, son-in-law and others from Sri Vyasarāya Mutt visited the Mutt and having obtained darshan received gifts of shawls, etc., and blessings, phalamantrākshate, etc., from His Holiness.

4th December 1856.—Sri Vājapeyam Venkatachar escorted His Holiness to his house and received Sri-pāda Thīrtham.

31st March 1857.—Sri Srirangachar, brother of His Holiness Sri Ahobilaswāmi in the latter's Poorvāshram, on his way to Melukote, visited the Mutt and received Sri-pāda Thīrtham.

8th April 1857.—Sri Annayyachar and his brother Venkatachar, sons of Belgaum Sri Thimmanniengar, with their wives, had the privilege of Samāsrayanam at His Holiness' hands and offered cash presents of Rs. 200 along with other items of sambhāvana.

9th April 1857.—Surapuram Bukkapatnam Srīnivasathacharya obtained darshan of Sri Swāmiji.

Reddies of Pavāgada, Venkatapur, Madakasira were granted privilege of darshan of Sri Swāmiji.

13th April 1857.—Navalpakam Sri Sellam Raghunathachar of Srīrangam with a number of Sishyas and grandson of Kanchi Sri Kumara Thathachar obtained darshan of Sri Swāmiji, with a number of others from Kanchi.

Sri Chakrapaniachar of Tamraparni valley was blessed with "Saranāgati".

27th May 1857.—Bookanakere.

28th May 1857.—Varāhanatha Kalhalli.

19th June 1857.—His Holiness Śrī Swāmi of Tiruvaheendrapuram visited the Mutt and had interview with His Holiness.

7th July 1857.—Chātur māsyā at Kalhalli.

24th May 1859.—His Highness arrived at Subbarayanakoppal Mutt at 12 noon, and earnestly invited His Holiness to grace the occasion of the celebration of the 61st year (Diamond Jubilee) of his Pattabhishekam Mahotsavam (1799).

Accordingly His Holiness with the usual first class escort arrived at the Subbaraya temple where the Bodyguard cavalry and other infantry presented arms.

Proceeding, His Holiness reached the Śrī Chandravilas Ammanniavaru's Chatram, where Jilokacheri Bakshi, Śrī Chamappaji Urs and then Palace Vidwans, headed by Śrī Kunigal Ramasastri, Jois Śrī Singlachar, Ramagiri Shamachar, Koratagere Jois and others were present and received phalamantrākshate.

Then, having accepted the trays of fruits, flowers, shawls, etc., His Holiness bestowed phalamantrākshate on the Alekars and others.

His Holiness then got into the gold panchakalasha palanquin with two panchakalasha chatries on either side, with the Chamarams, Morchas, Asmangiri, etc., waving, arrived at Siddalingapur, where the son (in Purvāshrama) of Śrī Raghavendra Swāmigalu offered Kashmere shawls to His Holiness and received phalamantrakshate, along with his brother-in-law, the son-in-law (Purvāshram).

As His Holiness proceeded further, Śrī Thammiachar of Sosale His Holiness Śrī Vyasarāya Swāmigalu Mutt and His Holiness' (Purvāshram) son welcomed the Swāmiji with kṣānika, fruit trays, shawls, etc., and received

phalamantrākshate. With the usual full escort His Holiness passing through the Doddapete, reached the Fort Gate as the usual salute of 21 guns was fired and having taken the salute of the Bodyguard and infantry in front of the Akhāda "Kemmannumatti" proceeded to the temples and was received with the usual honours. Having performed the sevas, His Holiness reached the Mutt.

26th June 1859.—His Highness the Maharaja arrived at the Mutt in the morning and performed Pādapooja to His Holiness and received blessings, phalamantrākshate and khillats.

His Highness the Maharaja ascended the throne on the 61st anniversary of his Pattābhishekam (according to the Indian Lunar calendar) to celebrate the "Diamond Jubilee" of his Pattābhishekam in A.D. 1799.

8th August 1861.—Camp: Koppal.

Demise of His Holiness Sri Srinivasa Brahmatantra Parakālaswāmi, 5-30 P.M.

9th August 1861.—Turiyāshrama Sweekara by Srinivasa Desikendra.

10th August 1861.—Pattābhishekam of Sri Sreenivasa Desikendra on the Brahmatantra Parakāla Peetham in the presence of His Highness the Maharaja.

13th August 1861.—Srīchūrna Paripālanam of late Holiness.

HIS HOLINESS SRI SRINIVASA DESHIKENDRA BRAHMATANTRA PARAKALASWAMI

23rd August 1861.—Arrived at Mysore, escorted by His Highness from Chandra Vilas Chatram.

His Highness visited the Mutt for Thirtham from His Holiness, and received blessings and phalamantrākshate.

Sri Panthoji Subbarao visited the Mutt, and offered Sambhāvana, khillats to His Holiness.

28th August 1861.—His Highness the Maharaja paid his visit to the Mutt for Thirtham at the hands of His Holiness and received khillat, phalamantrākshate and blessings.

7th September 1861.—His Holiness' Pāduka carried in State to the Palace for daily worship, etc.

15th September 1861.—Lord Sri Hayagrīva escorted to the Palace for worship there and "Dolotsavam" in the evening.

Among the presents offered by His Highness to the Lord was necklace with pearls and emeralds.

1st October 1861.—His Holiness visited His Highness in the Summer Palace at Mysore.

19th October 1861.—His Holiness moved out to Koppal for "Uththānam" (Viswarupa Yātra).

23rd October 1861.—Return to Mysore, escorted by His Highness from Chandra Vilas Chatram onwards to the capital.

Reception at Palace by His Highness and granting of blessings and phalamantrākshate by His Holiness.

1st November 1861.—From this day the administration of the Mutt was taken under personal supervision by His Highness the Maharaja through Chamundi Thotti Ilakha.

7th November 1861.—His Holiness was escorted by Sri Kopparam Venkataya Setty for pādapooja.

8th November 1861.—His Holiness proceeded to Melukote after brief halts at Koppal, and Bale Urs Chatram. On the route His Holiness had seva of Sri Srinivasa at Tirumalasagar.

9th November 1861.—Arrival at Melukote.

24th November 1861.—His Holiness' visit to Thondanur temples: (1) Narayanaswāmi, (2) Krishnaswāmi, (3) Śrī Bhāshyakar.

25th November 1861.—Arrival at Koppal.

7th December 1861.—His Holiness arrived at Mysore from Koppal. On the way, he was welcomed by His Highness near Chamarajapet (Siddalingapura) and Pundits, etc., with the usual palace and temple honours and salute of 21 guns at the approach to the fort.

11th December 1861.—Being the 59th Birthday (and the first Birthday Tirunakshatram after ashramasweekāram of His Holiness), His Highness the Maharaja in person visited the Mutt and escorted His Holiness to the Palace and performed pādapooja and was the recipient of His Holiness' blessings and phalamantrākshate.

20th December 1861.—At 10 o'clock in the morning His Highness the Maharaja visited the Mutt and after darshan of Śrī Hayagrīva received Tīrtham and was present for an hour and a half at the Śrī Bhāshya Kālākshēpa by His Holiness. His Highness was accompanied by Bakshi Puttamallappa. His Holiness while granting phalamantrākshate to His Highness presented laced shawls and Kashmere 'bhardoji' shawls to Śrīman Bakshi Puttamallappa.

26th December 1861.—Śrī Nāmagondla Subbasāstri and Palace Vidwan Devanahalli Shamasāstri were granted darshan and were awarded dhoties.

6th January 1862.—His Holiness visited Śrī Prasanna Krishnaswami's temple for Kothārotsavam and was joined there by His Highness the Maharaja for darshan of the Deity.

24th January 1862.—His Highness was present at the "Dolotsavam" in the Mutt.

16th February 1862.—His Holiness' visit to Karfghatta to attend the car festival of Sri Srinivāsa.

18th February 1862.—Return to Mysore.

27th March 1862.—Sri Chakravarti Iyengar escorted His Holiness to his house, performed pādapooja and received Sripāda Thīrtha.

22nd November 1862.—Visit of His Holiness to Sri Bakshi Narasappa's Chatram with Sri Hayagrīva for worship. Thereafter pādapooja to His Holiness and grant of phalamantrākshate, Prasādam, etc., to all present.

2nd December 1862.—His Holiness' sixty-first (shashti-poorthi) Birthday visit to Palace. Pādapooja by His Highness the Maharaja and Sripāda Thīrtha granted to the latter.

13th December 1862.—Visit to the temples.

His Holiness having invited His Highness the Maharaja, Sri Puttaswāmi, son of Sri Chikkabuddhi and Sri Madanavilasa Puttaswami and other Ursu noblemen for dinner in the Mutt, arrangements were made for the function in the Jaganmohan Palace.

At noon the guests, headed by His Highness, all arrived at the Mutt, had darshan and Thīrtha of Sri Hayagrīva and Sripāda Thīrtha of His Holiness, and proceeded to the Jaganmohan Palace. After the banquet His Highness the Maharaja and other guests returned to the Mutt for receiving Gandha (Sandal paste), Pushpa-hāra (flower garlands) and "Suttuvilya" (betel leaves circularly and artistically arranged) in silver and golden plates. After every one had been honoured thus, His Highness performed praṇām to His Holiness and was followed by the others.

Blessings, khillats and phalamantrākshate were conferred on all the guests who now took leave of His Holiness.

4th January 1863.—His Holiness at Koppal and visit to Kothārotsavam at Sri Ranganatha temple (Serīngapatam).

6th January 1863.—His Holiness was present at the Kothārotsavam at Sri Prasannakrishnaswāmi temple in Mysore and was joined by His Highness the Maharaja throughout the pradakshinams.

After seva, Sāttumorai, etc., His Holiness returned to the Mutt at 12 P.M. and His Highness to the Palace.

25th March 1863.—His Holiness having proposed to proceed to Melukote for Vairamudi Utsavam, under the command of His Highness the Maharaja, Ahlekara, Vidwans, Ursu noblemen, and the son of Sri Bakshi Chamappaji Urs came to the Mutt and submitted that all arrangements for the journey were complete. His Holiness then started under full escort and as the salute of 21 guns was fired from the Palace Bathery, His Holiness emerged from the northern gate of the fort and had scarcely arrived at the front of Sri Bakshi Narasappa's house, when His Highness the Maharaja reached there to give send off to His Holiness, and having performed prapām offered a pair of laced shawls. The Vidwāna and others received phalamantrākshate and took leave of His Holiness. By noon His Highness arrived at the Koppal after receiving the usual temple honours from Sri Ranganathaswāmi and other temples.

26th March 1863.—Camp: Bale Urs Chatram.

27th March 1863.—Arrival at 8 o'clock in the morning of temple honours at Chikkayya's tank at the foot of the Melukote hills.

After accepting the same, His Holiness proceeded to and up the hill and arrived at the temple and performed sevas in all the Sannidhis, i.e., Sri Narayanaswāmi, Sri

Cheluvarayaswāmi, Sṛī Lakṣmī, Sṛī Bhāṣhyakārar, Sṛī Pillai Lokācharya, Sṛī Manavālamahāmuni and Sṛī Vedantha Deshikar. In the Mutt at 10 A.M.

Visit to the temple for "Bheritādanam" in the evening.

28th March 1863.—Visit to Sṛī Yogānarasimha on the hill for seva and return to the Mutt.

29th March 1863.—Visit to Sṛī Narayanaswāmi's temple. The rest as on the 27th above.

30th March 1863.—Visit to Sṛī Narasimha Hill.

At 4 o'clock (P.M.) at the request of Sṛī Bakshi Singariengar of Bangalore, His Holiness was present in Sṛī Vanamamalai Mutt where a seva of Mantappadi was performed to Sṛī Cheluvarayaswāmi by the former. In the evening His Holiness was present at the Vairamudi Utsavam from Kirītadhāraṇam to the conclusion till the sealing up by His Holiness of the kirītam in the chest for despatch back to the Palace at Mysore.

31st March 1863.—His Holiness at Prahlādapariṇāla-nōtsavam in the evening at Sṛī Desikar's Sannidhi.

1st April 1863.—His Holiness at the Kalyānamantap for Sṛī Gajendramokṣham Utsavam.

2nd April 1863.—His Holiness at the Rathotsavam, and later at Sṛī Desikar's Sannidhi.

4th April 1863.—His Holiness' presence at the "Avabhṛitham" of Sṛī Cheluvarayaswāmi in the Tirukkalyani.

In the evening Sṛī Cheluvarayaswāmi had Sṛī Ramapattabhishekam alankāra in the Mutt.

5th April 1863.—His Holiness' presence at the Maha majjanam to Sṛī Narayanaswāmi.

10th April 1863.—His Holiness at Koppal.

Visit to Śrī Ranganathaswāmi (Śrīrangapatnam) in the evening.

12th April 1863.—Mesha Sankramana (Tamil New Year Day).

14th April 1863.—His Holiness' visit to Śrī Śrīnivasa at Karīghat hill.

16th April 1863.—His Holiness' return journey to Mysore.

After receiving the usual temple honours and grant of phalamantrākshate, etc., to the Vidwāns, officials and others at the chatram, His Holiness proceeded to the capital and was welcomed by His Highness the Maharaja near Bakshi Narasappa's house, who received blessings and phalamantrākshate, etc., followed by the same to Bakshi's Puttamallappa and Mādappa.

At the approach to the fort-gate the usual salute of 21 guns and the presentation of arms at the "Kemman-matti" in front of the Palace.

Visit to temples in the fort.

16th April 1863.—In the evening His Highness the Maharaja arrived at the Mutt to receive the 'Mahā-majjana' Abhisheka Tīrtham of Śrī Narayanaswāmi from His Holiness' hands direct.

Phalamantrākshate and khillats to His Highness and Bakshi Puttamallappa.

19th April 1863.—His Highness the Maharaja having sent a 'Vignāpana patrike' about 10 o'clock inviting His Holiness for the marriage of Śrī Devapārthivarājaru under escort from the Mutt with ivory palanquin, band, chāmaras, silver maces-bearing Dwārapālakas, asmangiri, Mutt pandits met the invitation bearers near the Vighneswara temple outside the gate and brought it in state to the Mutt by Śrī Mukhāmi Narasimbachar, who

was presented with a pair of shawls along with phalamantrākshate.

29th April 1863.—The marriage of Sri Devapārthivarāja, grandson of His Highness the Mahārāja, having been fixed to take place on the morrow, before Nāndi and Vratba Samavarthane was to be performed, His Holiness was escorted with Palace honours to "Karikal Thotti" and was seated on the silver couch. His Highness the Mahārāja accompanied by Sri Devapārthiva advanced and performed pranāman and presented shawls, etc.

30th April 1863.—His Holiness was escorted in pomp to the Palace and received pādapooja performed by His Highness and Sri Devapārthivarāju. After tirthasweekāram, presentation of Sambhāvane to His Holiness and granting of phalamantrākshate and khillats to His Highness, Sri Devapārthivarāju and Bakshis.

1st May 1863.—Celebration of marriage referred to above at 11 A.M. Present of Khillats along with blessings and phalamantrākshate, etc., to the bride and bridegroom.

16th August 1863.—It being the annual ceremony (Arādhane of His late Holiness Sri Srīnivasa Brahma-tantra Parakāśaswāmi His Highness the Maharaja arrived at the Mutt and performed Sri Pādūkārādhane and received Thirtham and offered Sambhavane.

17th August 1863.—His Highness the Mahārāja visited the Mutt and performed pādapooja to His Holiness.

13th September 1863.—Pādapooja to His Holiness.

9th October 1863.—His Holiness returning from Koppal whither he had proceeded for "Utththānam" was met and welcomed by His Highness the Mahārāja at Boppanaballi.

23rd June 1863.—Sri Hosadurga Krishnamāchar (afterwards the occupant of Sri Brahmatantra Parakāla Mutt Gādi), is mentioned among the Pundits to-day, only 24 years old then and writer of Champu called "Sri Keshavotsava Mālika" composed in a single night and dedicated to His Holiness Sri Śrīnivasa Desikendāra. (The subject of the work is Sri Chennakeshava of Belur.)

5th July 1863.—Chāturmāsya Sankalpa "Pancha-shānti" attended by His Highness the Mahārāja. Sambhāvana by His Highness.

8th August 1863.—His Holiness escorted to the Palace on the occasion of "Tiruvadhayanotsavam and Sāttumorai" in Kannadi Thotti on the 13th day of the demise of Sri Kempina Puttaswamaiyanavaru's mother.

Procession of Kumbham on elephant escorted through the streets in the fort and "Āchāryasambhāvana".

21st October 1863.—His Holiness on invitation went to the Palace to see the "Simhāsana" (throne) and returned to the Mutt.

Once again His Holiness proceeded to the Palace and had interview with His Highness the Mahārāja in the "Samukhada Thotti" and in company with His Highness, saw the display of artistic things, dolls, etc.

5th Nov. 1863.—Koppal.

8th February 1864.—His Holiness' presence in Sri Ranganātha temple for Prahlādaparipālana.

13th February 1864.—Rathasapthami. His Holiness' attendance at Rathotsavam of Sri Ranganātha.

24th February 1864.—His Holiness at Kartghat hill Rathotsavam.

1st March 1864.—Kalballi.

18th March 1864.—Camp: Melukote.

19th March 1864.—His Holiness at Sri Tirunārāyana-swāmi temple at Vairamudi Utsavam in the night.

22nd May 1864.—Installation of Sri Hayagrīva image at Koppal Sri Mutt.

23rd May 1864.—Mention is made of a "Pāṭhasāla" in Koppal to where Sri Hayagrīva was taken and in honour of which, a Santarpane and Bhurīdakshine were done.

9th July 1864.—His Highness sent a pair of very costly laced shawls to His Holiness.

13th July 1864.—It being the 71st Birthday of His Highness the Mahārāja Sri Krishnaraja Wodeyar III ("Bhīmarathi Shānti") was performed in the Palace for His Highness. His Holiness was escorted to the Palace and received pādapooja performed by His Highness.

21st July 1864.—Chāturmāsya Sankalpam.

28th September 1864.—To Koppal for Utthānam. Return from Koppal Sri Mutt to Mysore. "Viwarūpayātre" on account of Utthānam. His Highness' welcome to Sri Swāmiji near Bakshi Narasappa's house. Prapām and reception of His Holiness' blessings by His Highness.

State entry to fort after the usual salute from the Palace Bathery of 21 guns and presentation of arms near Kemmanmatti by the troops.

Visit to temples.

11th February 1865.—His Holiness' visit to Karīghat for Rathotsavam.

Camp: Koppal.

4th June 1865.—An entry in the Mutt cash book prophesies that ■ 18 ghatikas in the night there would be slight earthquake.

His Highness the Mahārāja arrived at Sri Mutt at 9 o'clock in the morning and after an interview lasting

an hour took leave of His Holiness after receiving blessings and phalamantrākshate and returned to the Palace.

18th June 1865.—On the occasion of the adoption by His Highness the Mahārāja of Śrī Chamarajendra Wodeyar (Two years and three months old) His Holiness was escorted by Śrī Subbarayaru with all royal maryādas through "Kudure Bāgalu" to Ambāvilas, and at the gate Śrī Devapārthivaru gave support of his hand to His Holiness and seated him on a big seat. His Highness then performed obeisance to Śrī Swāmiji and made khillats, sambhavane.

After this His Highness the Mahārāja duly received Śrī Chamarajendra Wodeyar in adoption. His Holiness then bestowed presents on the Prince.

Then, everyone present offered Nazir and performed Muzare.

Then His Holiness bestowed garlands and boquet on the Division Superintendent. This over, His Holiness returned to the Mutt. In the evening, procession of Śrī Chamarajendra Wodeyar.

8th July 1865.—Śrī Pāduka of Śrī Śrīnivāsa Brahma-tantra Parakālaswāmi worshipped by His Highness in the Palace taken in state to Mutt, it being the Birthday of His late Holiness.

12th July 1865.—Chāturmāsya Sankalpa.

As His Holiness proceeded to Kāranji lake for the performance of the functions in connection with the same, His Highness the Mahārāja met Śrī Swāmiji on the way, and himself formed the escort to the lake and was present throughout the function, and returned to the Palace.

Again, in the afternoon, His Highness the Mahārāja arrived at the Mutt and graced the "Panchashānti" and

at its conclusion performed praṇāṃ and offered Sambhāvana, khillats, etc.

His Highness then stationed himself at the pillar, while the Maryādas from the temples at Melukote, Srīrangapatnam, Tondanur, Karighat and Mysore were offered one after another. Noticing the discourteous behaviour of the archak Srīnivāsa Bhatt of Seringapatam temple His Highness warned him forthwith and on his expressing unqualified repentance and apology, forgave him.

After the usual special Sambhāvana, His Highness received phalamantrākshate, blessings and khillats and took leave of His Holiness.

30th November 1865.—His Holiness was escorted to the Palace on his Birthday to receive pādapooja and Srīpāda Thīrtha. Owing to His Highness' indisposition, Srī Swāmiji was conducted to upstairs to "Ātrna Vilāsa" and was seated on a big silver seat. His Highness made praṇāṃ and received phalamantrākshate and khillats. After "Anushṭhān" His Holiness was seated on the silver seat and Srī Narasimha Rangachar, "Srikāryakartha", performed pādapooja to His Holiness and granted Srīpāda Thīrtham.

Srī Devapārthivarājaru offered Sambhāvana on behalf of His Highness the Mahārāja.

26th March 1866.—Arrival at Melukote and visit to the temple and sevas at Srī Nārāyanaswāmi, Srī Sampathkumāran, Srī Ammanavarū (Lakshmi), Srī Bhāshyakārar, Srī Pillai Lokachāryar, Srī Manavāla Mahāmuni and Srī Vedānta Desikar.

Presence of His Holiness at the Vairamudi Utsavam from start to conclusion throughout.

27th March 1866.—Visit to Srī Narasimhaswāmi temple on the hill.

31st March 1866.—His Holiness' presence at "Ava-bhritha" in Kalyāni Sarovar and subsequently Sri Pattābhisheka in the Mutt.

1st August 1866.—Chāturmāsya Sankalpa.

His Highness the Mahārāja's presence at Kāranj tank in the morning and later at "Panchashānti" in the Mutt in the afternoon.

1st October 1866.—Return from Seringapatam on the occasion of Viswarūpa Yātre. Usual escort and visit by His Holiness to the temples, His Highness, owing to indisposition, performed prapām from "Amba Vilās".

4th November 1866.—Reference in the cash book of the Mutt of visit to Sri Prasanna Krishnaswāmi temple by His Holiness Sri Vyāsarāyaswāmigalu.

Also reference to His Holiness Sri Sringeri (5-7-1866) Nrisimha Bhārathi Swāmigalavaru to Sri Prasanna Krishnaswāmi temple.

The reference is to cash received by the Mutt as its share of the Kānika paid by the distinguished visitors.

23rd January 1867.—On account of the "Thodakkam" in connection with the "Adhyayanotsavam" for the sake of the late Mahārāpi Sri Muddukrishnammanniavaru of Sammukhada Thotti Sannidhanam, His Holiness' presence at the Kannadithotti of the Palace where Sri Prasanna Krishnaswāmi had been escorted.

The Pārāyānam having been started in due ceremony His Highness the Mahārāja and Sri Madanavilāsa Puttaswāmiyavaru had darshan of Sri Swāmiji and received blessings and phalamantrākshate.

24th January 1867.—It being the 14th day of the demise of Mahārāpi Sri Muddukrishnammanniavaru of Sammukhada Thotti Sannidhāna, His Holiness' visit

to the Palace for "Karapamkodam" Utsavam and pādapooja to His Holiness and reception of Srīpāda Tīrtham by His Highness and others. Sambhāvana by His Highness the Mahārāja Srī Krishnarāja Wadiyar III, Srī Madanavilāsa Puttaswāmiyavaru and Srī Devapārthivārājāru. Blessings and phalamantrākshate by His Holiness.

15th March 1867.—On the occasion of the installation in Srī Nārāyanaswāmi temple "Bhaktavīgrahas" of the spouses of Srīman Mahārāja Srī Krishnarāja Wadiyar (by the latter's orders), as His Holiness Srī Swāmiji went round, circumambulating the shrine, His Holiness was accompanied by the "Rājamahishis" themselves. In front of the apartment enshrining the images, His Holiness the Swāmiji conferred blessings and phalamantrākshate on the Maha Rāpis. Srī Andāpuram Rangachar deputed by His Highness to offer on behalf of himself and his spouses khilats, etc., to His Holiness, did so and had phalamantrākshate conferred on him.

16th March 1867.—His Holiness' presence at the Vairamudi Utsavam from the commencement to the conclusion.

22nd March 1867.—Reference in the cash book to Tulasi "Ashtottara" and other sevas. Archane performed by Srī Mutt in Srī Ranganātha Swāmi temple of Srīrangam through Srīman Kuppannaiengar.

27th March 1867.—Reference in the cash book to a grant made to Tengale Sanyāsi from Srīvilliputtur, Tāmraparṇi and provisions from the Mutt stores and dhoties, etc.

Returning from Melukote to Mysore, His Holiness was, as usual, met and welcomed by His Highness the Mahārāja near the Boppanahalli tank, three miles from the Palace, outside the capital and was escorted to the

Palace, where, at "Amba Vilās", His Holiness conferred blessings, garlands, etc., along with phalamantrākshato.

His Holiness then paid the usual visit to the temples before returning to the Mutt.

6th April 1867.—According to the wishes of His Highness the Mahārāja, His Holiness, after the evening pooja in the Mutt, proceeded to the Palace Śrī Prasanna Krishnaswāmi temple in the fort, started Śrī Ramotsava Rāmākatha series of Pārāyaṇam and lectures and returned to the Mutt.

12th April 1867.—S. Koppal Śrī Mutt.

22nd April 1867.—Preliminary ceremonials in connection with the installation of Śrī Rāmanuja Parakāśa-swāmi's image at Krishnāpur.

25th April 1867.—His Holiness started to Krishnāpur and arrived at 5 o'clock in the evening at the chatram at Hurana on the way and resumed his journey at 12 o'clock in the night.

26th April 1867.—As His Holiness was engaged at Abhigamanārādhnam at Gargeswarī, His Holiness was approached on behalf of the Śrī Vaishnavas of Sosale with a prayer to favour them with a visit to the place, so that they may have the privilege of worshipping Śrī Hayagrīva and the Swāmi/ī in their homes.

Accordingly, His Holiness crossed over with the entire retinue to Sosale and was duly received by the officials, citizens, the Mamālatdar of Talakad Taluk, Sheristedar, Killedar, etc., and the mercantile community and was the recipient of the usual temple honours from Śrī Śrīnivāsa Swāmi temple.

After visiting the temple His Holiness was escorted to Śrī Rangachar's house at 9 o'clock and was his guest for the day.

27th April 1867.—Sri Vajapeyam Venkatachar and the Mukhami of Sri Ahobila Mutt performed pādapooja in their homes to His Holiness.

Escorted by the Āchar of Sri Sosale Vyāsarāya Mutt, the taluk officials and others, His Holiness resumed his journey to Krishnāpur, receiving the homage, “Nazar and Muzare” of the people in the villages along the way, and arrived at Krishnāpur.

Proceeding straight to the temple of Sri Venugopāla, His Holiness performed Seva and went to the Brindāvan of Sri Rāmānuja Parakālaswāmi and having performed the Seva there, returned to the Mutt.

The ceremonials in connection with the installation of His Holiness Sri Rāmānuja Parakāla Swāmi's image then continued.

2nd May 1867.—Rathotsavam of Sri Venugopālaswāmi with His Holiness' presence.

5th May 1867.—Pādapooja to His Holiness in their homes by Sri Mapulle Srinivasachar, Sri Vadhyar Rangaiengar, Sri Venkatadeshikachar, Sri Parupathyadar Doraiswamy Iyengar and Sri Valla Iyengar.

6th May 1867.—After Abhigamanam His Holiness started back to Mysore.

On the way His Holiness reached Srirangarajapuram, where he was the guest of Sri Srisaila Desikar.

8th May 1867.—Pādapooja in their homes by Sri Navalpakkam Sri Singrachar, Sri Hundi Krishnama-char, Sri Raghunathachar and Sri Srisaila Desikar's brother. Santarpane in the Mutt by the inhabitants of Srirangarajapuram. After bestowing “Bhoonidakshine”, Sri Swāmiji His Holiness left Srirangarajapuram and reached Sanjeeva Krishnachar's Chatram where he

sojourned for the afternoon and evening, and arrived at 3 o'clock in the morning at Hurana Chatram. On the following morning His Holiness finished Abhigamana in the mantap of Hurana tank and started from Hurana Chatram at 9 o'clock and reached the "Sammukhada Thotti".

9th May 1867.—Return to Mysore.

16th June 1867.—His Holiness at Koppal.

19th June 1867.—Return to Mysore.

24th June 1867.—Shashti-poorthi of Sri Bakshi Narasappa of "Thoshikhane". Santarpane at the Mutt at the latter's expense and "Bhooridakshine".

16th July 1867.—In obedience to the command of His Highness the Mahārāja the Pāduka of His late Holiness Srīnivāsa Brahma-tantra Parakālaswāmī worshipped in the Palace was conveyed with full royal escort to the Mutt and worshipped there, it being his annual Tirunakshatram as usual.

21st July 1867.—Chāturmāsya Sankalpa. Among the visitors this day who had darshan of Sri Swāmiji was Sri Krishna Iyengar, Deputy Superintendent, Kolar District, who offered cash Sambhāvana.

Sri Devaparthiva Mahārājaravaru deputed for His Highness the Mahārāja in attendance on His Holiness during the functions connected with the Chāturmāsya Sankalpa this day.

23rd September 1867.—Return to Mysore in state on Visvarūpa Yathre. His Holiness was escorted by Sri Devaparthiva Mahārājaru.

6th December 1867.—Ashtagram Division 1st Class Superintendent Sri Somasundara Rao had darshan of His Holiness' blessings on the eve of his departure to his native place.

8th December 1867.—Owing to His Highness the Mahārāja's illness Sri Devaparthivarājaru came to the Mutt and performed pādapooja, etc., on the occasion of His Holiness' annual Birthday celebration usually taking place in the Palace.

8th January 1868.—After conducting a special Seva arranged in Sri Prasanna Krishnaswāmi temple by His Highness the Mahārāja during Kothārotsavam, His Holiness repaired to "Amba Vilāsa" to enquire after His Highness' health, and returned to the Mutt at 11 P.M.

1st February 1868.—His Holiness at the Sūryamandala Rathotsavam of Sri Ranganatha at Seringapatam. The Brahma Rathotsavam having been held the previous day owing to some irregularity in the Panchāngam, His Holiness refrained from attending the same acting so on the desire of His Highness the Mahārāja who resented this irregularity.

27th March 1868.—Sad demise of His Highness the Mahārāja Sri Krishnaraja Wadiyar III at 10-45 P.M.

28th March 1868.—Funeral of His Highness and cremation. "Sri Churnaparipālanam" according to Sree-vaishnava sampradāyam performed to the departed.

7th April 1868.—In the evening His Holiness was at the Palace for "Thodakkam" in connection with the Adhyayanotsavam of the late Sri Krishnaraja Wodeyar.

8th April 1868.—His Holiness was present at "Karapamkodam".

At the conclusion of which pādapooja to His Holiness by His Highness the Mahārāja Sri Chāmarāja Wodeyar Bahadur.

18th July 1868.—His Holiness caused to be started for the first time at Srīrangam an annual Utsavam called “Alumpallak” for which His Holiness sanctioned Rs. 333 a year.

22nd September 1868.—His Holiness sent through special messenger khillats of shawls, flower garlands, fruits, etc., on the occasion, to the Chief Commissioner, Mr. Bowring.

23rd September 1868.—On the occasion of Pattābhishekam of His Highness the Mahārāja Chāmarājendra Wodeyar Bahadur, His Holiness was escorted in state to the Palace, and received special pādapooja at the preliminary ceremonial.

16th February 1869.—Birthday celebration of His Highness the Mahārāja Chāmarājendra Wodeyar Bahadur.

Escorted by Srī Subbarayaru His Holiness proceeded to the “Chikkaramane” (residence of Srī Chāmarājendra Wodeyar) and was received at the gate by His Highness himself and was conducted upstairs and was seated on a golden chowki.

Mr. Hence, Superintendent of the Palace, then advanced and having paid his respects to His Highness made obeisance to His Holiness; who, after making enquiries about the welfare of all, bestowed garlands and phalamantrākshate. Mr. Hence having retired, His Highness performed pādapooja to His Holiness, received Srīpāda Thīrtham, khillats, garlands and phalamantrākshate along with belasinga.

ITINERARY OF SRI SRINIVASA DESHIKENDRA BRAHMATANTRA
PARAKALASWAMY

*Sukla Samvatsra Pushya to Pramodootha
Samvatsara Jyeshtha*

2. Order by Madras Government dated 24-2-1864,
No. 57.

(On letter from L. Bowring, Esq., Officiating Commissioner for the Government of the Territory of His Highness the Maharaja of Mysore dated 15-2-1864. No. 171).

(Sd.) A. G. ARBUTHNOT,
Chief Secretary.

Copies forwarded to

The Commissioner of Mysore.

Magistrate of Arcot.

„ Madras.
„ Trichinopoly.
„ Tanjore,
„ Madura,
„ South Arcot.

25th March 1870.—Circular by the Guardian G. B. Malleson to H. H. The Mahārāja of Mysore.

(Copy)

To whom it may concern.

Please permit to pass and repass without molestation the bearer Swāmi Sreenivasa Deshikendra Brahmatastra Parakālaswāmi of Mysore who is proceeding on a pilgrimage to Tirupathi, Conjeevaram etc. and the Kistna and with the undermentioned followers:

7 Armed sepoy.

7 Rachevwar armed sepoy.

- 7 Bhalsi peons.
- 11 Government Silledars with horses.
- 14 Armed peons.
- 16 Peons with belts.
- 200 Other servants.
- 150 Brahmans.
- 20 Carts.
- 1 Palanquin having five kalashams.
- 1 Maina having five kalashams.
- 2 Large white umbrellas having five kalashams.
- 24 Ordinary large umbrellas.
- 20 Chamarams.
- 9 Dunka—Nowbath, Nagāris.
- 11 Native Musical instruments.
- 2 Elephants.
- 6 Ponies.

This passport is to have effect for three months from this date.

12th April 1870.—Order by Under-Secretary to Government of Fort St. George in Council.

Copies of G.O. 24th February 1864, No. 51 Polt. Dept., furnished to the Magistrates of Cuddapah, Kurnool and Bellary for their information on the occasion of the Guru's intended journey into Hyderabad territory.

SRI SRINIVASA DESIKENDRA BRAHMATANTRA
PARAKALA SWAMI AT TIRUPATI

Ceremonious reception by temple authorities at "Ammalaiya Gutta Tamarind tree" with all temple honours, music, band, etc.

Presentation of "Thomala" (garland) worn by Deity by Vādhyar Ananthācharya. Namaskar by all.

Accompanied by both Mutt and temple honours and paraphernalia, passing through the big street, His Holiness entered the big car street, and turned to the Sannidhi street.

East of the Maṇigopuram, and east of Sṛī "Parvastu" house, Bokkasam Gumasta Sṛī Lakshmanachar and Archak Ramakrishna welcomed His Holiness with Sṛī Sathagopa, etc.

His Holiness getting down from the palkhee, performed profound obeisance and received the sacred feet (Sṛī Sathagopan) of God on his head. The other usual honours having followed, His Holiness the Swāmiji arrived at the Mutt, and having installed Sṛī Hayagrīva and Sṛī Lakshminārāyaṇa there, alighted at Sṛī Vedānta Desikar's Sannidhi and walked along (with Pāduka) up to the Mahādwarā, of Sṛī Govindarāja Swāmi; and leaving Pādukas there, performed praṇāma near Dhvajastambha accompanied by the other paraphernalia entered the temple after leaving the silver maces and chāmarama, and having performed seva received the tīrtha, chandanam, prasādam, parivattam, etc. After the Goshti Thīrtham His Holiness emerged from the Sannidhi and went to Sṛī Āṇḍal Sannidhi.

Entering, after viewing the Ārathi, Chandanam, Parivattam, Sṛī Sathagopam, etc., and having received Thīrtham, His Holiness went round the temple accompanied by his paraphernalia and retinue. Then His Holiness had darshan of Sṛī Tirumala Nambi and received the usual reception and Tīrtham, and came to Sṛī Bhāshyakāra Sannidhi. From there the Swāmiji proceeded to Sṛī Kurattalwar's Sannidhi and returning, entered the Sṛī Nachiar Sannidhi and after seva, etc., arrived at Sṛī Thirumangai Ālwar's and after seva, etc., at Manavala

Srī Manavaḷa Mahāmuni's Sannidhi. His Holiness arrived at Srī Vedantha Desikar's Sannidhi, etc. After Thirtham there, His Holiness got into his palanquin, and accompanied by the Devasthanam honours along with those of the Mutt passed along the Sannidhi street turned to the Māda Vidhi; from where he turned to the car street, and passing through the big gateway arrived at the Srī Mutt to the east of Srī Vedantha Desikar's Sannidhi. Āsthānam followed, where the Srī Devasthanam officials, the Ācharya purushas, Vidvans, etc., were awarded presents and phalamantrākshate.

20th to 22nd February 1870. Camp contd.

23rd February 1870.—In the morning after the Abhigamanārādhanam, His Holiness started to Srī Thirumalai and passing along the Māda Street, in front of Srī Mahant's Maṭham, reached steps leading to Srī Thirumalai. There alighting from the palanquin, His Holiness bestowed Bhooridakshina to those assembled, the poor, and the decrepit. Then performing the journey up the hill, he reached the garden where the Devasthanam maryādas were presented by the officials who formed the escort. Walking on foot from there, His Holiness arrived at the Gopuram. Srī Saṭhagopam from the Srī Venkatesha temple arrived. His Holiness performed deep prapām, and arrived at the bronze Dhvajastambham. There Srī Saṭhagopa was placed on the Swāmi's head. The Srī Saṭhagopam having been taken inside, His Holiness accompanied by the Mutt honours, reached the Rangamantapam. There the Mena with Srī Hayagrīva was deposited. From there he approached the Dhvajastambham. There he performed prapāmam, and stopping the chamarams, silver maces, etc., at the door (Bangāravākili) entered the shrine. At the Kula-

sekharpadī, Śrī Swāmijī kept the Tridandam and entering the Garbhagriham was given darshan of Lord Śrī Venkatesha by means of the Ārathi, after which Śrī Chandanam, malai, parivattam, thīrtham were presented to His Holiness. In the Ārathi which followed, His Holiness offered Rs. 108 = kāṇika. Then Goshtī Thīrtham was distributed. After this His Holiness emerged from the Bangāravākili and performed the Vimānapradakṣiṇam, took the Thottī Thīrtham and arriving at Śrī Bhāshyakar's Sannidhi received the usual maryāda and thīrtham. Then, arriving at Rangamantapam, with Lord Hayagrīva, passed out of the Mahādwaram and accompanied by both the Muti and temple honours, escorted by the temple officials and others, going round the temple, arrived at Śrī Maṭham in the north street (the original Śrī Brahmatantra Muti). There Āsthānam was held in which the temple officials, servants, etc., were granted appropriate presents, phalamantrākṣate, etc.

24th to 28th February 1870.—His Holiness had Brahmotsavam celebrated at a cost of Rs. 5,000.

1st March 1870.—After Abhigamanāradhanam in the morning, His Holiness left Thirumalai and arrived at Thirupati at 12 o'clock noon.

5th March 1870.—Visit to Śrī Ālwar Thīrtham and Śrī Govindarajaswami temple, etc.

7th March 1870.—After Abhigamanam His Holiness arrived at Tiruchanur.

Tiruchanur to Kancheepuram via Kuram.

At Śrī Sannidhi of Kurat Alwan Maryādas such as Poornakumbham, Śrī Sathagopam, etc., His Holiness was presented Kashmir Shawls. His Holiness turned round to the other shrines and presented the Deity with silver cloth (Neeraji), Bhooridakṣina.

Kancheepuram. On arrival at Kancheepuram His Holiness was met by Sri Devarajaswāmi temple officials, Archakas, Paricharakas, Sthanikas, Dharmakartha Sri Kotikanyadanam Krishnaswamiengar and "Ubhaya-goshthi", with all temple honours with Poornakumbham, and proceeded through the Big Street with these and the Mutt honours to the mantap in the middle. There Sri Saṭhagopam, malai, etc., being offered, His Holiness reached the Sri Devarajaswami temple. There in front of the Balipeetham His Holiness prostrated and performed sevas at Sri Nrisimhaswāmi, Sri Varadarajaswāmi, Sri Lakshmi and other shrines and worshiped there. At Sri Varadarajaswāmi's shrine His Holiness was presented with shawl, and Sesha vastra of the Deity. His Holiness then presented the following to the Deities:—

- Sri Varadarajaswāmi: (1) Laced yellow silk cloth.
(2) A pair of dhoties. (3) Sathladi pearl necklace.

Sri Ammanavarū: Laced Sari.

Sri Bhashyakār: Silk cloth.

After a sojourn of four days, His Holiness journeyed via Rajakolam to Sriperambudur.

On approaching Sriperambudur, near the tope, temple officials from Sri Bhashyakār's Sannidhi, with band and music, and Ubhayagoshti, received His Holiness with Poornakumbham, Sri Saṭhagopam and other Maryādas. After duly receiving them His Holiness entered the temple and worshipped the Moola and Utsavamurthis, Sri Lakshmi and other deities in the Prākāram.

(i) Camp: Sriperambudur.

(ii) Tiruppukuli Vijayaraghavaswāmi Temple.

Chaitra Bahula 2 and 3.



Sri Srinivasa Desikendra Brahmatantra Parakala Swami



His Highness
Sri Chamarajendra Wadiyar Bahadur, G.C.S.I., G.B.E.
Maharaja of Mysore

Camp: Ramayya Chattra. The arrival there of Sri Savai Raja Rama Bhoopal of Atmakur (Hyderabad) for the purpose of Chakrāṅkanam, etc., to his mother, the Rani, his consort, and brother-in-law and his wife the Dewan Venkata Reddigaru and several attendants. Presentation of Rs. 15,000 to His Holiness sambhavane.

(v) Tirupparkadaḥ Sri Ranganatha and Sri Srīnivasa.

(vi) Ghatikachalam (Sholinghar).

(vi) Brahmaṭīrtha Sri Nrisimha Hill temple and Anjaneya Tiruvahi temple worship.

Srirangam, etc.

(vii) Trivendrapuram, Sri Devanayakan and Sri Vedanta Desikar's Sannidhi.

21st May 1871.—His Holiness' presence in the Palace for the "Karapamkodam" celebration on the 13th day of "Sri Chāndravilāsa Thotti Ammanavaru".

Pādapooja to His Holiness.

20th December 1871.—At 7 o'clock in the morning His Holiness granted interview to Mr. Gordon, Guardian to His Highness the Mahārāja Sri Chāmarājendra Wodeyar Bahadur with Sri C. Rangachariu, Palace Controller in the Jaganmohan Palace.

22nd December 1871.—Seventy-first Birthday of His Holiness the Swāmi.

Kalasha Sthāpanam for performance of the ceremonies, "Homam", etc. Presence in the Mutt of His Highness the Mahārāja, accompanied by his elder brother Sri Gopālarāj Urs, Sri Devapārthivarājuru, Sri Chikkaputtaswamiavaru, Palace Controller C. Rangachariu, Mamlatdar of Tirupathi and several other notables.

Pādapooja by His Highness the Mahārāja and other Arasu Noblemen.

Dolotsavam in the Mutt, attended by Sri Rangacharlu, Palace Controller, with his son-in-law and Divisional Sheristedar, Sri Seshadri Iyer (later, Dewan of Mysore).

3rd January 1872.—Sri Rangacharlu's son-in-law had Tadiyārādhane performed in the Mutt at his own expense.

30th May 1872.—On account of the Upanayanam of Sri Mahārāja Sri Chāmarājendra Wodeyar Bahadur in the Palace on the morrow, His Holiness being invited to offer his blessings proceeded to the Palace, escorted by Sri Bhāgavata Subbarayaru, was received at the gate by Sri Rangacharlu, Controller and was conducted to a golden sofa. His Highness the Mahārāja then performed Pādapooja to His Holiness and was the recipient of khillats, phalamantrākshate and blessings.

31st May 1872.—Upanayanam of His Highness the Mahārāja. Previously to the celebration His Holiness was escorted in full state to the Palace and received Pādapooja at the hands of His Highness.

The "Brahmopadesham" having taken place, His Holiness then bestowed khillats and phalamantrākshate and blessings on His Highness.

26th November 1872.—His Holiness started to Krishnapur (T. Narasipur Taluq) to renovate the temple there.

After halts at Alanahalli Chatram, Sanjeevakrishnachar Hundi, via Gargeswari and Sosale, His Holiness arrived at Krishnapur on 28-11-1872.

29th November 1872.—Visit of His Holiness to Sri Rāmānuja Parakālaswāmi's Brindavan.

Dhātri Havan and Santarpane on a lavish scale attended by people from Hemmige, Talkad, etc.

30th November 1872.—Visit to temple of Sri Venugopālaswāmi.

4th February 1873.—Letter to His Holiness from the Srikāryakartha of Sri Kumbakonam Sri Ganapathi Sastri to Srikāryakartha of Sri Brahmatantra Parakāla Mutt that His Holiness the Swāmi of Kumbakonam, extending his invitation to Sri Parakālaswāmi wrote that the ensuing "Mahāmagham" festival's grandeur would be enhanced if Sri Swāmiji graced the occasion with his presence.

16th August 1873.—Demise of His Holiness Srīnivāsa Desikendra Brahmatantra Parakālaswāmi at 7 o'clock in the morning at S. Koppal.

23rd August 1873.—Turiyāshrama Svīkāram by Sri Rangachāryaswāmi of Rewah, famous all over Northern India as "the Bhattachārya of Dakshin".

24th August 1873.—Pattābhishekam on the Gādī of Sri Brahmatantra Parakāla Mutt of Sri Rangachary as

SRI RANGANATHA BRAHMATANTRA PARAKĀLASWAMI.

1st September 1873.—Formal entry to Mysore of Sri Ranganātha for the first time, as Srīman Mahārāguru.

Pādapooja at the Palace by His Highness the Mahārāja Sri Chāmarājendra Wodeyar Bahadur followed by Pādapooja in their respective houses by Sri Devapārthiva Mahārājāru and Sri Puttaswāmiavaru.

27th September 1873.—A telegram from His Highness the Mahārāja Sri Raghurājsinghu Dev of Rewa from Allahabad was received addressed to Sri Ramacharya.

It ran as follows:—

"Inform Parakālaswami, we happy by his favour. Let me know his health."

28th September 1873.—Accepting the invitation of His Highness the Mahārāja to visit the Palace to view

the Durbar on his Pattābhishekam date of Dasara (the 7th of Dasara), His Holiness reached the Palace in the afternoon at 3 o'clock, entering the fort by the southern gate and the Palace by the "Kudarebāgalu". At the bottom of the flight of steps leading to the "Ambā Vilas" His Holiness was received by Sri Narayanaswami Rao and conducted to Nāmatīrtha Thotti, and seated on a golden chowki. The Controller Sri Rangachar then came and performing praṇām His Highness then came in and performed praṇām, and after enquiry about mutual welfare, received His Holiness' blessings and phalamantrākshate and retired. His Holiness then viewed the entire Durbar from the beginning to its conclusion and returned to the Mutt at 8 P.M.

14th October 1873.—Sri Shanmukham Velu Pillai, Muzrai Officer, who had darshan of Sri Swāmi in the Mutt and declared himself Sishya of Sri Sannidhi, was awarded phalamantrākshate and blessings.

28th October 1873.—The father of Sri Tirumalachar, Judicial Sheristedar of Mysore, was granted "Bharaṇ-yasam" by His Holiness.

30th October 1873.—Sri C. Rangacharlu, Palace Controller, came to the Mutt at 6-30 A.M. and was present at the worship of the Deity throughout. After receiving Tirtham, Sri Rangacharlu had an interview with His Holiness, after which Sri Thathachar, Sheristedar, was summoned and the three had a talk lasting about an hour and a half relating to affairs connected with the management of the Mutt in future. The visitor took leave, having been awarded khillats along with phalamantrākshate.

15th November 1873.—Return from Seringapatam Koppal, in state, on the occasion of Viswarupa Yātre after his first Chāturmāsya.



His Highness the Maharajadhi Raja
Sriman Raghuraja Singjee Deo Bahadur
Bandhavesb, c.c.s.i., Rewa State



His Highness the Maharajadhi Raj
Lieut.-Col. Sir Venkataramana Singjee Deo Bahadur
Bandhavesb, C.C.S.I., Rewa State

17th March 1875.—Camp Melukote. Vairamudi Utsavam.

Arkalgud Taluk Amildar, Sri Venkatarangachar, having offered sevārtham at Sri Vanamamalai Mutt invited His Holiness to be present there on the occasion of Sri Chaluvarāyaswāmi's visit in the afternoon. His Holiness accepted the invitation and was accordingly present at the Vanamamalai Mutt throughout the sevas.

9th April 1875.—His Holiness' visit to the Palace at the request of His Highness the Mahārāja, on return from Melukote.

18th April 1875.—Sri Komaraswami Mudaliyar, Mamlatdar of Ashtagram Taluk, obtained darshan of His Holiness in the Mutt and was the recipient of His Holiness' blessings along with Khillat.

20th June 1875.—Sri Madanavilasa Puttaswamiyavaru came to the Mutt and prayed to His Holiness the Swāmiji that he may be pleased to grace the occasion of Sri Devaparthivaraja's marriage the next day and confer his blessings. Sri Puttaswamiyavaru offered khillats and received Phalamantrākshate and blessings.

28th July 1875.—Chāturmasya Sankalpam.

14th August 1875.—Entry in the cash book of Rs. 150 sent to Srirangam for Mantapotsavam during the coming Chaitrotsavam.

29th August 1875.—An inscription put up by Sri Doddaparakālaswāmigalavaru in Sri Alwar Tirunāgari which was alleged to have been damaged by Sri Ahobala-swāmi (?) was rectified at a cost of Rs. 50 by Sri Parakāla Mutt through Sri Paravastu Rangachar.

11th November 1875.—An entry in the cash book of Rs. 150 towards seva for Chaitrotsava and Rs. 25 for Ashtottaram through Sri Sthanik Kuppanna Iyengar.

6th December 1875.—Contribution towards expenses incurred by "Vice-President" (?) for entertaining His Royal Highness the Prince of Wales to the City. Entry in the Cash Book Rs. 150.

21st June 1877.—Responding to an invitation, His Holiness proceeded to the Palace and received Pādapooja at the hands of His Highness the Mahārāja. Having conferred blessings and Śrīpādathīrtham His Holiness returned to the Mutt.

23rd June 1877.—Śrī Mahārāja Śrī Chamarājendra Wadiyar's elder brother Śrī Gopalaraje Urs having begged His Holiness to confer his blessings on the occasion of his younger brother Śrī Subrahmanyaraje Urs' marriage, His Holiness sent khillats and blessings.

25th June 1877.—Samashrayanam conferred on wife of Śrī Ramanuja Iyengar, Mamlatdar of Manjarabad Taluk.

10th October 1877.—Demise of Her Highness Śrī Mahārānī Ramavilas Sannidhana at 3 o'clock in the afternoon. It being the middle of Dasara celebration (4th day) a poser presented itself to the Pundits in the matter of performing the funeral ceremonies. After a thorough discussion of the Shastras and the prevailing custom, His Holiness finally decided that at the time of occupying the throne for the conduct of State affairs His Highness was to be considered free from pollution. After this the usual disability was to be submitted to. Accordingly His Highness the Mahārāja Śrī Chamarājendra Wadiyar's elder brother Śrī Gopalaraje Urs performed the cremation of the deceased in the presence of the Palace Superintendent Mr. Wilson, the Divisional Commissioner Mr. Hay, the Deputy Commissioner, the Palace Controller and others. As usual the cremation and attendant ceremonies including "Śrīchurnapari-

pālanam", etc., were conducted according to strict Śrī-vaishnava rules. After bath at 8 P.M. on the conclusion of cremation, His Highness, dressed in pure white ascended the throne and held the usual Durbar.

15th October 1877.—His Holiness went to the Palace and offered his condolences to the young Mahārāja who was plunged in grief.

21st October 1877.—On this, the twelfth day of Her late Highness' demise, after the conclusion of the funeral ceremonies, His Holiness repaired to the Palace for "Subhasweekaram" by His Highness and granted blessings and phalamantrākshate in the presence of Lord Śrī Prasannakrishnaswāmi escorted to the Palace for Kalashasthāpane, etc.

22nd October 1877.—Adhyayanotsavam at the Palace. Duly escorted to the Hall where Lord Śrī Krishna was installed, after sevākālam, etc., His Highness performed pādapooja and received Śrīpāda Thīrtham, khillats, phalamantrākshate, etc. After this the others received Thīrtham, phalamantrākshate, etc. After this the prabandha pārāyanam and "Karupamkodam" procession followed. At its conclusion His Highness performed pādapooja and offered sambhāvane. Having received His Holiness' blessings and phalamantrākshate, His Highness took leave.

Just then Her Highness Mahāmātru Śrī Lakshmi-vilāsa had His Holiness conducted to Lakshmi-vilāsa Thotti where she performed worship and pādapooja with golden flowers and offered sambhāvane. Other three spouses of His late Highness Śrī Krishnarāja Wadiyar III also observed all the formalities and performed Pooja. Śrī Gopalaraj Urs followed suit. His Holiness then returned to the Mutt.

13th March 1878.—At the request of Mr. Gordon, Guardian to His Highness the Mahārāja, His Holiness granted an interview to him in the Jagannmohan Palace at 7 o'clock in the morning, one of the topics discussed being the clearing of the debts incurred by the Mutt. His Holiness expressed his desire that the debts might be cleared by the Palace, for the time, and allowed to be cleared by the Mutt later by easy instalments. Mr. Gordon having given a patient hearing, pointed out that it was a period of famine; but, however, promised to do his best in the matter as soon as he had taken charge of the Chief Commissioner's post.

7th April 1878.—At the request of His Highness the Mahārāja, His Holiness repaired to the Palace, provided with an escort. His Highness performed pādapooja to His Holiness in the Kannadi Thotti and was followed by the members of the Zenana. His Holiness granted blessings and phalamantrākshate to all.

22nd May 1878.—His Holiness blessed His Highness the Mahārāja with "Samashrayanam" in accordance with the time-honoured custom prevailing in the Palace.

At 6 o'clock in the morning the silver mantap enshrining Sri Hayagrīva and Lakshminārāyaṇa was installed at the Kannadi Thotti. Sri Subrahmanya, Sheristedar of Nāmatūrtha Thotti, then escorted His Holiness along with the Deities in full state to the Palace. His Holiness had his bath and performed the usual Abhigamana worship. Just at the time of Mangalārthi His Highness the Mahārāja arrived at the spot and received Thīrtham, etc. After the distribution of Thīrtha was over, His Holiness took his seat on the Simhāsana placed there. His Highness then performed pranāma to

His Holiness and sat in front of His Acharya. After His Holiness had enquired about His Highness' welfare and his experiences at Ooty in his recent trip, he gave orders for the "Sudarshana homam". This over, His Holiness took the Sudarshan (Discus of Sri Mahā-Vishnu), heated it in the sacred fire and stamped it on the shoulder (right) of Sri Vembar Kasturi, then on Chittampalli youth. Heating the Sudarshanam a third time, he then gently stamped it on the right shoulder of His Highness the Mahārāja. His Holiness then repeated the process with the Pāñchajanyam (Sri Mahāvishnu's conch). He then applied the Sri Vaishnava marks with his own hand on the forehead, shoulders, etc., of His Highness. Then His Holiness breathed the sacred Mantropadesham duly into the ears of his Royal sishya. His Highness was then granted the Sripāda Tīrtham.

Among those present on the occasion were:—His Highness the Mahārāja's elder brother Sri Subrahmanya-raje Urs, Sri Turuvekere Urs, Sri Veerappaji Urs, His Highness's teacher Sri Narasimha Iyengar, Sri Narayana-swamy Rao, Sri Āndapuram Rangachar, the Sarvādhi-kari of Sri Sringeri Mutt, Sri Yedathore Lakshminarasimha Sastri, Sri Ramagiri Shamachar, Sri Kumbakonam Seshachar and other Vidwans and officials. After the function of "Samasrayanam" concluded, His Highness was the recipient of khillats and phalamantrākshate. His Highness then requested His Holiness to favour him with his Pādukas, which was, of course, granted. Phalamantrākshate was then granted by His Holiness to all the notables present. After this Her Highness Mahāmātrī Sri Mahārāni Seethavilas received phalamantrākshate. His Holiness then returned to the Mutt with Sri Haya-grīva and Lakshminārāyaṇa.

25th May 1878.—His Holiness was escorted to the Palace to receive "Gurupooja" at the hands of His Highness the Mahārāja Śrī Chamarajendra Wodeyar Bahadur at Kareekal Thottī before his marriage ceremony on the morrow. Pādapooja over, His Holiness conferred blessings and phalamantrākshate on His Highness the Mahārāja.

26th May 1878.—His Highness's marriage was celebrated with great éclat and pomp. Khillats and phalamantrākshate were sent by His Holiness to the Royal couple and others.

14th July 1878.—Chāturmāsya Sankalpam.

Present at "Pānchashānti" in the afternoon were Śrī Rangachariu, Palace Controller, Śrī Rangaswamy Iyengar, Mysore District Munsiff, Śrī Veerappaji Urs, Palace Bar Bakshi, Śrī Basavaraje Urs, and Śrī Bale Urs's son.

Śrī Mahārāja's Sambhāvane after Bhoorī Dakshina.

Phalamantrākshate to those present, Vidwans, Ursu noblemen, citizens and others.

24th August 1878.—Chāturmāsya Sabha of Vidwans and students of all grades concluded. Distribution of presents. Sabha attended by a vast concourse of visitors and spectators, including all the élite and leading gentlemen of the Capital.

[Since then the Sabha in the Mutt has been an annual gathering, attracting all the Vidwans of the State and some from the adjoining countries. Examinations of advanced students in the Shad Darshanas beginning with the Vedas are a cardinal feature of the gathering. The Sabha is a unique institution, not obtaining in any other State, and reminds one of the great Sadases in the ancient times such as those held under the Sage King Janaka, Bhoja

Mahārāja, etc. The Sabha has completed its seventieth year of existence. His late Highness Sri Mahārāja Sri Krishnaraja Wodeyar IV was present on such an occasion throughout the proceedings during the period of His late Holiness Sri Vāgeesha Brahmatantra Parakāla Maha Desikar. The Sadas lasts one whole fortnight before Sri Hayagrīva Jayanthi every year.]

[*Note.*—To supplement this Sabha His Holiness Srīmad Abhinava Ranganātha Maha Desikar, the present occupant of this famous Brahma Peetham, has started another Sabha entitled "Sri Vedāntha Desika Vihāra Sabha", which is conducted annually since 1937 (in commemoration of His Highness the Mahārāja Sri Jayachamarajendra Wodeyar's taking his Degree) starting from Sri Bhagavad Rāmānuja's Tirunakshatram in Vaisākha and concluding on Sravanam of the same month—a period of eighteen days. Lectures every day after the conclusion of the Vidwat Sabha by the most distinguished scholars—open to the public and attended by ladies also—are a most important feature of this Sabha. His Holiness the Swāmiji himself has made an endowment to the extent of Rs. 50,000, which is further augmented by other contributions, the total amounting to nearly Rs. 1,25,000 at present.

Among those who have been taking a leading part in the conduct of the Sabha and the lectures are the following Pundits:—Sri Kasturi Sreenivasa Rangacharyar, "Sri Kāryakārtha" and Asthana Mahavidwan; Sri Dharmādhikāri Sri Karur Seshachar, "Jyotisha Ratnam"; Sri Atmakur Deekshacharyar, Asthana Mahavidwan Sri Duddam Venkatachariar, Asthana Mahavidwan Sri Tirumale M. Krishnamacharya, Principal, Palace Yogashala; Sri Atmakur Srinivasa Raghavacharyar,

Asthana Vidwan; Sri E. Madhavacharyar, Asthana Vidwan, Sri Parakāla Mutt; Sri Saragur Sreenivasa Varadacharyar, Asthana Vidwan; Sri Hulikal Sreenivasa Rangacharyar; Sri Puttur Anantha Krishnama-charyar; Sri Madehalli Lakshmanacharya, Asthana Vidwan; Sri Tirakkannamangai G. Sreenivasa Raghava-charyar, Shiromani and Vedanta Vidwan; Sri Neela-tanahalli Venkata Narasimhacharyar, Asthana Vidwan; Sri Chakravarthi Tirumalacharyar, Asthana Mahavidwan; Sri Channakeshava Aiyangar, M.L.O., Asthana Vidwan.]

5th November 1879.—Tulasi Ramdas engaged in "Haribhajane" in Sri Hayagrīva Sannidhi Hall in front of the Deity. He was the recipient of a pair of shawls along with phalamantrākshate.

6th November 1879.—The Revenue Commissioner and the Revenue Secretary Sri Rangachar had audience with His Holiness at 9 o'clock in the evening. At the end of the interview they were recipients of phalamantrākshate.

17th December 1879.—Returning from a triumphal tour of inspection throughout the State, His Highness the Mahārāja Sri Chamarajendra Wodeyar came to the Mutt and after giving a picturesque report of his experiences to His Holiness, obtained His Holiness' blessings and phalamantrākshate.

23rd February 1880.—The Palace Controller, Sri Rangacharlu, having been appointed Revenue Secretary to the Government, paid his respects and praṇāms to His Holiness, and was granted blessings and phalamantrākshate.

25th February 1880.—Sri Turavekere Urs obtained darshan of Sri Swāmiji and phalamantrākshate.

26th February 1880.—In connection with His Highness the Mahārāja's consummation of marriage ritual,

His Holiness was escorted in the evening to the Palace for "Gurupooja" which went off with due solemnity.

18th March 1880.—Sri Bommanna, brother of Sri Doddamallanna, had Samārādhane performed in the Sri Mutt.

At 6 o'clock in the evening, the aforesaid gentleman, accompanied by all his relations repaired to the Mutt and after receiving Sreepāda Thirtham, had dinner served in the Mutt, in which the entire community participated.

4th April 1880.—A large number of Sishyas of the Mutt resident in Hyderabad (Deccan) and 'Ceded' Districts, Rayalaseema had the privilege of "Samasrayanam" at His Holiness's hands.

5th April 1880.—Quite a large number of the grihasthas mentioned above had "Bharārpanam" at the hands of His Holiness.

6th April 1880.—Kadaba Sri Ananthachar's father had darshan of Sri Swāmiji and after offering Sambhāvana was the recipient of Sripādathirtham.

8th April 1880.—The Sishyas from Hyderabad had "Dolotsavam" (in the jewelled cradle) celebrated in the evening on the granted scale.

12th April 1880.—Sri Kavithārkika Simbacharyar and Sri Atmakur Samsthanam Vidwan Sri Bucchi Venkatacharyar obtained darshan of His Holiness Sri Swāmiji.

14th April 1880.—Grihasthas from Tummajipet of Palamoor of Hyderabad State had "Bharārpanam", Samashrayanam, etc., in the Sri Sannidhi.

16th April 1880.—Sri Tulasi Ramadas had Samarādhane performed in the afternoon in the Mutt and had Sripāda Thirtham and prasādam. In the evening he had dolotsavam performed in the Mutt. The day is Sri Rāmānuja's birthday.

19th April 1880.—Passing away of Sri Mahārāja Sri Mummadi Krishnarāja Wodeyar's spouse Sri Putta-Gauramma Ammanniyavaru of "Mundala Bokkasa Thotti". According to Srivaishnava custom "Srīchurna-paripālanam" performed to the deceased at the instance of Sri Mutt.

The day happens to be Sri Rāma Navami.

20th April 1880.—Accepting the prayer of Sri Tulasi Ramadas, His Holiness, after "Parane", escorted by all the usual Palace honours proceeded to the spacious mantap erected at the Kalyani Mardan (where Sri Rangacharu Memorial Hall now stands) and witnessed the Sri Ramotsavam celebration organised by Sri Tulasi Ramadas, who, after the conclusion of the worship received Srīpāda Tīrtham of Sri Swāmiji and was followed by others present. After granting phalamantrākshate to those present at the function His Holiness returned to the Mutt. The "Tadiyaradhane" in the Mutt this day was at the expense of Sri Ramadas which was continued for the ten days following.

Between 22nd and 26th April 1880 a controversy was conducted between Mahamatrusri Sri Seethavilasa Sannidhana and His Holiness Sri Swāmiji regarding the propriety of His Holiness being present at the Ramotsavam conducted by Tulsi Rāmadās.

After receiving satisfactory explanation from His Holiness the affair was brought to a close by Her Highness. His Highness the Mahārāja was camping then at Ooty. Sri Ananda Rao and Sri Narayana Rao conducted the discussion on behalf of Her Highness who was convinced that the procedure was not inconsistent with the Sastras nor opposed to time-honoured usage.

1st May 1880.—With the sanction of His Holiness Śrī Tulasī Ramadas took the Pundits of the Śrī Mutt, made them presents of dhoties and escorted them back to the Mutt. In the evening he came back to the Mutt and received phalamantrākshate and khillats of shawls.

4th May 1880.—A large number of Sūdras introduced by Śrī Tulasī Ramadas had the privilege of receiving “Chakrāṅkanam” at the hands of His Holiness Śrī Swāmiji.

6th May 1880.—Śrī Tirumala Bukkapatnam Bucchi Venkatacharya, Dharmādhikāri of Atmakur Samsthānam (Hyderabad) was the recipient of valuable presents of shawls, etc., from His Holiness with blessings and phalamantrākshate.

12th May 1880.—A distinguished Pundit from Travancore Asthānam, introduced by Śrī Ananda Rao (later Dewan of Mysore), had audience with His Holiness and was the recipient of First Class Honours at the hands of His Holiness in the shape of laced shawls, etc., along with blessings and phalamantrākshate.

14th June 1880.—At 6 o'clock in the evening Revenue Secretary Śrī Rangacharlu (later Dewan) obtained audience of His Holiness and after enquiries about mutual welfare enquired of His Holiness as to whether he was frequently keeping in touch with the young Mahārāja Śrī Chamarājendra Wodeyar, his consort Śrī Vānivilāsa Sannidhāna, etc., and if Tīrtha, Prasāda, Maryādas, etc., were being regularly sent to the Palace and ■ on. Having received the most satisfactory replies in the affirmative, Śrī Rangacharlu was immensely pleased and after the most agreeable conversation on all matters concerning the State and its future, received phalamantrākshate and blessings, and took leave of His Holiness.

21st June 1880.—Chāturmāsya Sankalpa. At the "Panchashānti" in the afternoon His Highness was represented by Sṛī Ananda Rao and Sṛī Veerappaji Urs.

31st October 1880.—His Highness the Mahārāja having killed a deer in the chase, sent its skin for His Holiness' use through his tutor Sṛī A. Narasimha Iyengar.

15th January 1881.—On the occasion of Sīmantham of Mahārāgni Sṛī Vānivilāsa Sannidhāna, His Holiness was escorted in State to the Palace at 7 o'clock in the evening for "Gurupooja", by Sṛī Bhāgavatha Subbarayaru's son. At the gate of the Palace, on alighting from the palanquin, His Holiness was welcomed by His Highness' brother, Sṛī Subrahmanya Raje Ursinavaru who led him by his supporting hand to the "Hosathotti". On the way His Holiness was met and welcomed by Sṛī Ananda Rao and Sṛī Narasimha Iyengar. His Holiness having made enquiries of Sṛī Ananda Rao about his father (Raja Sṛī T. Madhava Rao) and Sṛī Rangacharlu, the Revenue Secretary, proceeded to the Ambā Vilas, where he was seated on the golden throne. His Highness the Mahārāja Sṛī Chāmarājendra Wodeyar advanced to the throne and performed deep pranam to His Holiness and having performed Pādapooja and offered Sambhāvana, answered His Holiness' enquiry about himself and Her Highness the Mahārāni, received phalamantrākshate and blessings along with Sṛī Pādatīrtha and took leave of His Holiness. "Udakasānti" took place in the presence of His Holiness. His Holiness having enquired about the welfare of Her Highness, sent blessings and phalamantrākshate before leaving.

16th January 1881.—On the morrow Sīmantham was duly performed.

11th March 1881.—At 8-30 P.M. Her Highness Sri Mahārāni Vānivilāsa Sannidhāna gave birth to a female child (Sri Rajakumāri Jayalakshammanniavaru).

23rd March 1881.—Arrival in the Capital of His Excellency the Governor of Madras (Adams) for the installation of His Highness the Mahārāja at 5 o'clock in the evening.

24th March 1881.—Exchange of visits between His Highness the Mahārāja and the Madras Governor.

25th March 1881.—His Highness the Mahārāja Sri Chāmarājendra Wodeyar was formally invested with Administrative powers at 7 o'clock by His Excellency the Governor of Madras, with the approval of Her Highness the Mahārāni Seethavilāsa.

26th March 1881.—In the afternoon, His Highness ascended the Bhadrāsana with all religious formalities and held a grand Durbar.

27th March 1881.—His Holiness sent phalamantrākshate and blessings to His Highness the Mahārāja along with khillats.

28th March 1881.—Durbar in the Palace.

30th March 1881.—New Year's Day. Nāmakaranam of Sri Jayalakshammanniavaru in the Palace. His Holiness' visit to the Palace for pādapooja. Escorted by all the royal honors His Holiness was received at the main gate (Elephant gate) by Sri Subrahmanyaraje Urs and Sri Ananda Rao and was conducted to the Golden Peetam in the Ambavilas. His Highness arrived and made his Pranam and after His Holiness had made enquiries about His Highness' welfare, the Pattābhishekam, etc., His Highness performed Pādapooja and was the recipient of His Holiness' blessings, phalamantrākshate, khillats, etc.

Dewan Sri Rangacharlu, Sri Ananda Rao, the Rājā-bandhus present, the Deputy Commissioner and the Assistant Commissioner also received phalamantrākshate.

12th April 1881.—The spouse of Sri Madanavilas Thotti Sri Puttaswamiyavaru passed away. Srichūrna Paripālanam of the deceased performed at the beginning of obsequies, cremation, etc.

19th May 1881.—Birthday of Sri Devapārthivara-
raju. His Holiness' blessings sent along with phala-
mantrākshate.

4th June 1881.—Sri Tirumalatatachar obtained darshan of His Holiness and was the recipient of khillats, shawls, etc.

18th June 1881.—Birthday of Her Highness Srīmathi Mahārāni Vānivilas Sannidānam.

25th June 1881.—His Holiness sent invitation to His Highness the Mahārāja to be present at the "Bheema-rathī" Shānti of His Holiness falling on the 29th.

28th June 1881.—The preliminary Kalashasthāpanam, etc., in the morning. In the evening after the Vedapā-rāyanam, etc., His Holiness conferred phalamantrākshate on the Palace Dharmādhikāris and others, and general dakshine to those present.

29th June 1881.—Bheemarathī Shānti celebrated with all solemnity according to Shāstras. The ceremonials started at 6 o'clock in the morning. At the hour of Abhishekam (sprinkling the holy water taken out of the Poorna kumbham, Kalasham, etc.) His Highness Sri Chāmarājendra Wodeyar Bahadur arrived in State seated in a palanquin (Mena) with full royal honours at the Mutt, having been escorted with the Mutt honours, from the front of the Jagannohan Palace. His Highness performed deep namaskāram to His Holiness seated on the

Peetham and was desired by His Holiness to be seated, along with his brother Sri Subrahmanyarāj Urs and others. After enquiry of His Highness' and others' welfare, the Abhishekam ceremony was gone through. His Holiness then proceeded for his noon bath and oblations. On his return to the Sannidhi of the Deity His Highness was conducted there, too, and after darshan of Mangalārathi, His Highness received Thirtham.

His Holiness then took his seat on the Gādi. Temple honours were now brought and His Holiness stood on the floor and received them one after another. The temple authorities having retired His Holiness returned to his seat. His Highness the Mahārāja then offered Sambhā-vane with very costly khillats and was garlanded by His Holiness and received boquet from his hands, and was clothed with shawls by His Holiness.

His Holiness then offering phalamantrākshate to His Highness blessed him wishing that His Highness' rule may be long, glorious and such as to bring prosperity to the State, and world-wide renown to him. His Highness then made pranāms and took leave of his beloved Āchārya. He then ascended the palanquin and returned to the Palace escorted by all the Royal honours and the Mutt officials.

His Holiness then conferred phalamantrākshate on Sri Ananda Rao, Sri Subrahmanyarāj Urs, Sri Basaverāje Urs, Sri Veerappāji Urs and others. As the Kalashams were being distributed, learning that Sri Devapārthiva Rājavararu was arriving, His Holiness sent the Mutt officials with silver maces and chamarams according to custom to escort him from the main entrance to the Mutt. The distinguished visitor thus receiving a royal welcome

19th February 1882.—Dewan Śrī Rangacharlu's wife obtained darshan of His Holiness in the Mutt and made a present of a pair of silk and lace shawls of the finest texture by way of Sambhāvane to His Holiness for his use in the severe winter.

22nd February 1882.—Birthday of His Highness the Mahārāja. His Highness sent Śrī Ananda Rao to escort His Holiness the Swāmi (according to the time-honoured custom) to the Palace. Having conferred phalamantrākshate, His Holiness accompanied him to the Palace. At the gate His Holiness was welcomed by Śrī Subrahmanyarāja Urs. Having conferred phalamantrākshate on him, His Holiness was conducted to the Golden Simhāsana in the Amba Vilās placed for him. Shortly after, His Highness the Mahārāja came in and after namaskāram, performed Pādapooja and received thirthams, khillats and phalamantrākshate at the hands of His Holiness. The latter then sent phalamantrākshate to Her Highness the Mahārāni. This was followed by the grant of phalamantrākshate to the Rājabandhus, to the Dewan and the Chief officials. All this over, Śrī Ananda Rao conducted His Holiness back escorting him as far as the main gate (Elephant gate), where he received phalamantrākshate.

On His Holiness' return the special worship and pooja to the Deity followed as well as the Tadiyārādhane in the Mutt.

28th February 1882.—Birthday of Śrī Princess Jayalakshmi Ammanniavaru. His Holiness' visit to the Amba Vilās, where at the Durbar, usual Pādapooja, etc., by His Highness, the accompanying formalities and conferment of blessings on the Princess followed, Mantrākshate being showered on the Princess by His Holiness and

presentations of saries, kanams, etc. being made. Sambhāvane by His Highness followed by the gifts of khillats and conferment of phalamantrākshate on His Highness by his Āchārya.

28th March 1882.—In response to the prayer of Srī Tulasi Ramadas, who was celebrating Srī Ramotsavam at Darasaguppe village near French Rocks (Hirode) His Holiness sent Pundits and others to assist him in his sacred task.

10th May 1882.—On the occasion of the marriage of Srī Dewan Rangachariu's daughter in Magras His Holiness sent khillats and phalamantrākshate with blessings through Srī Magadi Raghavachar.

1st June 1882.—Bahiri Balwant Bahadur, Atmakur Rāja Srī Seethārāma Bhoopal having arrived in Bangalore, two agents were sent by His Holiness, at his request, to talk over some matters.

5th July 1882.—Chātur māsyā Sankalpa.

27th August 1882.—On account of Upakarmam, Sambhāvane received at the Mutt from Her Highness Mahāmāthrsrī Seethavilāsa Sannidhānam, His Highness the Mahārāja (Bangalore Camp), Srī Madanavilas Thotti Puttaswamiyavaru, Srī Devapārthivarājaru and Srī Dalavai Devarāje Urs.

28th September 1882.—Visvarūpayāthra on the conclusion of Chātur māsyā. Return from S. Koppal.

13th February 1883.—Srī Kavitārkkika Simhachar bequeathed gold of the value of Rs. 272-8-0 (weighing 27 tolas) to Srī Hayagrīva out of which a Chandrahāram was got made and placed on the neck of the Deity.

21st February 1883.—"Sabasra Kalashābhisekham" for Srī Nanjarāja Bahadur of Madanavilas Thotti who sent by way of Sambhāvane, khillats and cash.

13th March 1883.—His Highness the Mahārāja's Birthday. His Holiness' presence in the Palace for pādapooja and grant of blessings, khillats and phalamantrākshate by His Holiness.

19th March 1883.—Birthday of Rājakumari Srī Jayalakshmi Ammanniyavaru. His Holiness' presence in the Palace for pādapooja and grant of blessings, khillats and phalamantrākshate.

12th April 1883.—Simantham for Her Highness the Mahārāni Srī Vānivilāsa Sannidhāna. His Holiness' visit to the Palace for receiving Pādapooja by His Highness the Mahārāja and conferring of blessings, etc.

20th July 1883.—Chāturmāsya Sankalpa.

7th September 1883.—Concluding Vidwat Sabha.

19th September 1883.—Visvarūpayātre. Return of His Holiness from S. Koppal.

29th October 1883.—Copper image of Srī Srīnivāsa Deshikendra cast for processional purposes.

28th February 1884.—Annaprāshnam of Rājakumārī Srī Krishnammanniavaru. Sambhāvana sent to Srī Mutt from Palace. Khillats sent to His Highness the Mahārāja and to the baby along with phalamantrākshate with blessings of His Holiness.

2nd March 1884.—His Highness the Mahārāja's Birthday.

7th March 1884.—Srī Rājakumārī Jayalakshmi Ammanniavaru's Birthday celebration. His Holiness' presence at the Palace on both occasions. Usual pādapooja, etc., and exchange of khillats.

1st April 1884.—Third Simanthotsavam in the Palace on account of their Highnesses Srīman Mahārāja and Srī Mahārāni. Pādapooja to His Holiness at the Palace in the evening at 7 o'clock. Khillats and phala-

mantrākshate by His Holiness to Their Highnesses the Royal couple along with blessings.

6th April 1884.—Sambhāvana received at the Mutt sent by Śrī Hosadurgam Krishnamacharya, Dharmādhi-kāri of Vanaparti Samsthānam (later successor of His Holiness in the Brahmatantra Parakāla Peetham).

3rd June 1884.—Puthrotsavam at the Palace on account of the birth of a son to Their Highnesses Mahārāja Śrī Chāmarajendra Wodeyar and Mahārāni Śrī Vāni Vilāsa Sannidhāna at 10-15 A.M. Rejoicings at the Palace and the Capital.

6th June 1884.—Phalamantrākshate sent by His Holiness to Their Highnesses along with the blessings for the baby with khillats for all.

7th June 1884.—Departure of His Holiness the Swāmiji for the Brindāvanapratishtha of His late Holiness Śrī Śrīnivāsa Deshikendra at S. Koppal.

8th June 1884.—Preliminaries started for the above-mentioned function.

9th June 1884.—Pratishtha carried out with all solemnity.

11th June 1884.—Return of His Holiness to Mysore.

15th June 1884.—Nāmakarnam of the baby Prince as “Śrī Nālvadi Krishnarājendra Wodeyar Bahādur” in the Ambavilas Palace. His Holiness’ presence for Pādapooja. Along with phalamantrākshate, gifts by His Holiness of khillats to Royal couple and the Prince.

6th July 1884.—Manthropadesham to Śrī Hatti Ammaiyyanavaru and Samasrayanam to her daughter-in-law.

11th July 1884.—Chāturmāsya Sankalpa.

2nd October 1884.—Visit of His Holiness Śrī Swāmiji to preside over the Sabha at the Saraswathīprasāda

Pātasāla (now Mahārāja's Sanskrit College, Mysore). His Highness the Mahārāja was also present at the function. Exchange of presents by the Guru and the Royal Sishya in the Sabha.

11th January 1885.—With a view to consult the Chief Commissioner for Mysore and the Governor-General in the matter of granting a loan to the Mutt to enable it to discharge its debts, in accordance with the request of the Dewan, His Holiness addressed a letter to the effect to the Dewan acquainting him with the financial position of the Mutt, and after he had handed the accounts of the institution to Śrī Chidambara Iyer, Assistant Commissioner-in-charge of the Palace, since the time of the predecessor Śrī Śrīnivāśadeshikendra Brahmatantra Parakāśwāmi, His Holiness sent Śrīkāryakartha with the letter to the Dewan Saheb in Bangalore who left Mysore in accordance with the instructions of Śrī Chidambara Iyer.

14th January 1885.—In obedience to the above instruction, the Śrīkāryakartha left for Bangalore.

18th January 1885.—At half past six in the evening Śrī Chidambara Iyer came to the Mutt to consult His Holiness and obtained his opinion as to the desirability of engaging a contractor to supply provisions, etc., to the Mutt.

Incidentally, His Holiness having enquired of Śrī Chidambara Iyer if he had any idea as to what the Dewan thought of the subject of the redemption of the debts of the Mutt, the latter said that as soon as he heard from the Dewan, he would lose no time in acquainting His Holiness with the same and relieve him of his anxiety.

19th January 1885.—Return of the Mutt Sheristedar with the reply from the Dewan that he would make

suitable arrangements for the redemption of the debt as soon as he went over to Mysore.

13th February 1885.—It being Mahāsivarāthri, fruits, flowers and vastrams were sent to the Mutt by Her Highness the Mahārāni Seethāvilāsa Sannidhānam.

25th February 1885.—Birthday of Princess Śrī Jayalakshmi Ammanniavaru. His Holiness, along with her, conferred phalamantrākshate, etc., on 2nd Princess Śrī Krishnājammanniavaru and on Śrī Krishnarāja Wodeyar, Heir-apparent to the Throne, at the Ambāvilās Durbar, after receiving pādapooja from His Highness the Mahārāja.

5th March 1885.—Annaprāshanam for Śrī Mahārājakumar, Heir-apparent, Śrī Krishnarāja Wodeyar. Sambhāvanē to His Holiness Śrī Swāmijī; who sent khillats, garlands, boquet and phalamantrākshate with blessings.

[This day Upanayanam (thread ceremony) of the author of this booklet "The Origin and Growth of Śrī Brahmatantra Parakāla Mutt". His Holiness' blessings and gift of phalamantrākshate and cloth to him on the 10th instant.]

7th April 1885.—Śrī Ambil Narasimha Iyengar, Assistant Commissioner, had darshan of His Holiness Śrī Swāmijī.

17th April 1885.—On the return of His Highness the Mahārāja and the Dewan from Ooty His Holiness sent phalamantrākshate and blessings to His Highness.

20th May 1885.—His Highness the Mahārāja Śrī Chāmarājendra Wodeyar had the title G.C.S.I. conferred on him by Her Majesty the Queen Victoria of blessed memory.

In the evening a Durbar was held in the Palace, the Hon. the British Resident being present. Subsequently there was a banquet for Europeans.

His Holiness' blessings sent to Śrī Mahārāja.

16th June 1885.—Birthday of Śrī Rājakumārī Krishnājammannavaru.

24th June 1885.—Birthday of Śrī Krishnarāja Wodeyar Heir-apparent.

On both these days His Holiness' presence in the Palace for pādapooja, etc., and the conferment of blessings.

25th June 1885.—On the occasion of marriage in Dewan Śrī Seshadri Iyer's family, phalamantrākshate, khillat, etc., were sent along with the blessings of His Holiness. In the evening, representatives of the former had darshan of Śrī Swāmiji and offered Sambhāvana, etc. The Vidwans of Śrī Mutt who had been sent for to officiate in the function were granted dakshina, etc., by the Dewan.

2nd July 1885.—Following the ancient custom in the Royal Family of Mysore, His Highness Śrī Rājakumāra Krishnarāja Wodeyar had his cradle festival duly celebrated in Śrī Chāmundi Hill.

31st July 1885.—Chāturmāsya Sankalpam. At the time of Panchashānti, Śrī Chidambara Iyer, Palace Controller, and Śrī Vaidyanatha Iyer, Private Secretary to the Dewan, were present.

20th August 1885.—Demise of His Holiness Śrī Ranganātha Brahmatantra Parakālaswāmī at 8 o'clock in the morning.

Accession of Śrī Krishna Brahmatantra Parakālaswāmī.

2nd October 1885.—Turīyāsravasweekāram as "Śrī Krishna Brahmatantra Parakālaswāmī" by Śrī Hosadurgam Krishnamacharyaswami, Dharmādhikāri of Vanaparathi Samsthānam, Hyderabad.

3rd October 1885.—Pattābhishekam of **Srī Krishna Brahmatantra Parakālaswāmi** in the presence of His Highness the **Mahārāja Srī Chāmarājendra Wodeyar Bahadur**.

4th October 1885.—His Holiness' visit to Palace for **Pādapooja**.

5th October 1885.—Karapamkodam of late **Srī Ranganātha Brahmatantra Parakālaswāmi**.

30th December 1885.—Reception at the Mutt through **Srī Magadi Raghavachar** of khillats from the following Samsthanams: (of Hyderabad), Vanaparthi, Atmakur, Gadwal, Jatprole, Kolhapur.

12th June 1886.—Second Birthday of **Rājakumar Srī Krishnarājendra Wodeyar**. His Holiness in the Palace for **Pādapooja** by His Highness the **Mahārāja Phalamantrākshate**, khillats, etc., granted by His Holiness to His Highness the **Mahārāja** and **Rājakumar Srī Krishna-rājendra Wodeyar Bahadur**.

21st July 1886.—Chāturmāsya Sankalpa.

14th September 1886.—His Holiness at Koppal.

16th September 1886.—Return to Mysore, Visvarupayāthre.

11th October 1886.—Prize distribution for successful students in the **Mahārāja's Sanskrit College** (then **Saraswathiprasāda Pātasāla**) examinations in the Palace in His Highness the **Mahārāja's** presence at **Ambāvilās Durbar**. His Holiness sent a gift of Rs. 2,000 for distribution and conveyed the same through a 'Srmukham' which was carried in a 'Mena' (palanquin) with Palace honours.

22nd December 1886.—Putrikotsavam in the Palace at night 1–8 A.M.

24th December 1886.—Phalamantrākshate, khillats, etc., sent by His Holiness in connection with the events

mentioned above to Their Highnesses and the baby Princess.

2nd January 1887.—His Holiness' presence at Ambāvilās for Pādapooja at the Nāmakaranam of the baby Princess. Gifts of khillats, phalamantrākshate, etc., along with blessings by His Holiness to their Highnesses the parents and the baby Princess.

28th February 1887.—His Highness the Mahārāja's Birthday. His Holiness' presence in the Palace for Pādapooja, etc., as usual.

6th March 1887.—Birthday of Rājakumāri Śrī Jayalakshmi Ammanniavaru.

29th March 1887.—At 2 o'clock this afternoon His Holiness Śrī Krishna Brahmatantra Parakālaśwāmī started from the Capital to Koppai Śrī Mutt on the way to Melukote for Vairamudi Utsavam.

30th March 1887.—Koppal and Bale Urs Chatram.

31st March 1887.—Arrival at Melukote. Visit to the temple of Śrī Nārāyaṇaswāmī and Sannidhis of Śrī Cheluvārāyaswāmī, Śrī Lakshmi, Śrī Bhāshyakārar, Śrī Pillai Lokachāryar, Śrī Manavāḷamahāmuni, Śrī Vedānta Dēshikar. After the Sevas there, arrival at the Śrī Mutt on the brink of Śrī Kalyāṇi Sarovar.

1st April 1887.—Visit to Śrī Yoganarasimhaswāmy on the hill.

2nd April 1887.—Visit to Śrī Nārāyaṇaswāmy temple for Sāttumorai followed by visits to the other Sannidhis for the same purpose.

In the evening, presence of His Holiness at the Vairamudi Kīreetaadhāranam and at the Utsavam in the four main streets throughout the procession till 5 A.M. and return to the Mutt after sealing up the Vairamudi chest.

3rd April 1887.—Presence of His Holiness at Sāttumurai in the temple.

5th April 1887.—His Holiness at the Teppotsavam.

7th April 1887.—His Holiness at Avabhr̥itam of Śrī Cheluvārāyaswāmi.

In the evening, Pattābbhisheka Mahotsavam of Śrī Sampathkumāran in the Śrī Mutt in His Holiness' presence.

8th April 1887.—Visit for Darshan of Śrī Varāhaswāmi on the brink of Kalyāni Sarovaram.

9th April 1887.—Returning from Śrī Nārāyanaswāmi and other Sannidhis, His Holiness at the request of Śrī Akkarakanni Narasimhachariar, Adhyaksha of the Sanskrit College, and Śrī Tirumalācharya, visited the Pātasāla and presided over the Sabha. After the usual vākyaṛtham, display of poetic talent, etc., by the Vidwans and the students. Conferring blessings on the college and expressing His good wishes for its future and gifts of phalamantrākshate, His Holiness returned to the Mutt.

In the evening a Tengalai Sanyasin visited the Mutt, and being received with great courtesy by His Holiness, the holy visitor had tīrtham, etc., after seva and Sāttumurai of Śrī Hayagreeva. His Holiness honoured him with shawls and sent torch bearers to escort him to his abode.

12th April 1887.—In the evening, after Śrī Hayagreevārādhnam, His Holiness graced the 'mantap' constructed by Assistant Commissioner Śrī Srinivasa Iyengar, at the latter's request, to where Śrī Cheluvārāyaswāmi had been escorted. After Mangalārathi, His Holiness received the usual Maryādas, etc. At the conclusion of the mantapotsavam His Holiness circumambulated

the shrine led by Srī. Srinivasa Iyengar, and the members of the family; who were all then granted phalamantrākshate by His Holiness.

His Holiness then followed the deity in the Rāja Veedhi (main street) to the temple of Srī Nārāyanaswāmi where the Kodai Tirunal Utsavam was then being conducted. After taking part in it, His Holiness continued with the Deity at "Padiyāttam" and subsequent reaching of the Asthanam. His Holiness then performed sevās at the Srī Sannidhis of Srī Nārāyanaswāmi, Srī Cheluvarāyaswāmy, Srī Ammanavarū, Srī Bhashyakar and returned to the Mutt.

13th April 1887.—Presentations to the officials of the temples and Vidwans, etc., of the place on the eve of return to Mysore.

14th April 1887.—After Abhigamanam, His Holiness with Lord Srī Hayagreeva and Lord Srī Lakshminārāyaṇa prepared to return to Mysore, after visiting the temple for Sāttumurai and leave taking of God. Starting from the Mutt, His Holiness proceeded along the Rāja Veedhi and depositing Srī Hayagreeva at the Srī Sannidhi of Srī Vedantha Desikar arrived at the temple of Srī Nārāyanaswāmi and entering, prostrated before the Dbwajastambha. Then going round the Sannidhi of Srī Nārāyaṇa he came to Srī Ammanavarū temple. After Sāttumurai, teertham, prasādam, etc., there, His Holiness proceeded to Srī Bhashyakar's Sannidhi. After Sāttumurai, etc., there, His Holiness came to Srī Pillai Lokāchārya's Sannidhi and from thence proceeded to Srī Tirunārāyaṇa's shrine and after Sāttumurai there had darshanam of Srī Shelvappillairāya and after Sāttumurai, etc., took leave of the Deity and emerging from the temple, went round it and arrived at Srī Jeeyar's Sannidhi. After

taking part in Sāttumurai, etc., there, His Holiness arrived at Sri Vedāntha Desikār's Sannidhi. After attending Sāttumurai, etc., there, he took leave of the Āchārya, and with Sri Hayagreeva in front left Melukote on his return journey, escorted by all the Mutt and temple honours. On reaching the Paruvatte Mantap His Holiness alighted there and granted phalamantrākshate, etc., to all temple officials and the leaving citizens, vidwans, etc., and to Sri Nanjaraja Urs, Attache. Resuming the journey at 11 o'clock His Holiness arrived at the Bale Urs' Chatram; which he left after Ārādhnam Samā-rādhane and the evening worship at 10 o'clock at night and arrived at S. Koppal at 5 A.M. on 15-4-1887.

15th April 1887.—Koppal.

16th April 1887.—Visit to temples of Sri Ranganātha and Sri Narasimhaswāmy.

17th April 1887.—Return to Mysore. Ceremonial entry to the Capital.

8th June 1887.—Sri Devapārthivarāyaru having invited His Holiness to be present at his house on the occasion of his daughter's marriage, His Holiness complying with his request, graced his house for pādapooja on 9-6-1887.

10th June 1887.—Upanayanam of Sri. Devapārthivarājaru's son. His Holiness sent blessings, phalaman-trākshate, etc., but could not be present on account of his tiranakshatram celebration in the Mutt.

15th June 1887.—Sri Chidambara Iyer had audience with His Holiness and discussed with him the ways and means of redeeming the Mutt's debts, from loan by the Palace.

7th July 1887.—Chāturmāsya Sankalpa.

12th August 1887.—Some debts incurred by the Mutt to-day were cleared by the Palace out of a total of Rs. 1,50,000.

[*Note.*—From now onwards by monthly instalments the debt was cleared by the Mutt from a personal loan of Rs. 1,50,000 kindly granted by His Highness the Mahārāja Śrī Chāmarājendra Wodeyar Bahadur. A sum of Rs. 1,32,500 was paid up by 18-7-1902. The remaining amount of Rs. 22,500 was remitted by order of His Highness the Mahārāja Śrī Krishnarāja Wodeyar IV on 25-6-1903.]

31st August 1887.—Annaprāsanam for Śrī Rājākumārī Cheluvājamanni Avaru, third Princess. Sambhāvane, Khillat, etc., received at the Mutt. His Holiness sent phalamantrākshate and khillats.

2nd September 1887.—His Holiness at Koppal.

4th September 1887.—Śrī Dalavai Devaraje Urs, Subdivision Officer, French-Rocks, had darshan of His Holiness at 2 P.M.

5th September 1887.—Return to Mysore. Visvarupayātre. Welcomed by Śrī. Devapārthivarājaru, Vidwans, etc. as usual.

12th January 1888.—His Holiness sent phalamantrākshate to Śrī. Thambuchetty, Officiating Dewan, who sent plates of fruits, etc., in the evening.

18th February 1888.—His Highness the Mahārāja's Birthday. His Holiness' presence in the Palace for Pādapooja, etc., as usual.

6th March 1888.—According to the arrangement made for clearing the debts incurred by the Mutt through the Palace, payment of the 7th instalment of Rs. 1,250 to the Palace Treasury.

30th March 1888.—Simantotsavam of Their Highnesses the Mahārāja and the Mahārāni it being the 5th. His Holiness' presence for pādapooja at the time of Udakashānti on the previous day at 11 P.M.

5th June 1888.—Birth of a son to His Highness the Mahārāja Śrī Chāmarājendra Wodeyar Bahadur (afterwards His Highness the Yuvaraja Kantheerava Narasimharāja Wodeyar Bahadur).

7th June 1888.—Putrotsavam celebration. Phalamāntrākshate, etc., sent from the Mutt. Vidwans of the Mutt received gold coins by way of dakshina.

9th June 1888.—Sambhāvana, khillats, etc., received at the Mutt from Atmakur Samsthānam on the occasion of the Rāja's daughter's marriage. Khillat, etc., sent to Atmakur through Śrī. Magadi Raghavachar.

16th June 1888.—Nāmakarnam of Śrī Yuvarāja. His Holiness at Ambavilās. Pādapooja by His Highness the Mahārāja. Blessings by His Holiness with phalamāntrākshate, exchange of khillats, etc. While leaving the Palace His Holiness granted garlands and phalamāntrākshate to the Military Officers who had lined up route outside the gateway.

20th June 1888.—Śrī. Krishnarājendra Wodeyar's Birthday. Pādapooja, etc., to His Holiness at Ambā Vilās. Along with phalamāntrākshate to His Highness the Mahārāja, the Prince Śrī Krishnarājendra Wodeyar was the recipient of khillats, phalamāntrākshate and blessings.

18th July 1888.—Śrī. Devapārthivarājāru had darshan of His Holiness Śrī Swāmiji and begged His Holiness to grace the occasion of his mother's Shasthipoorthi Shānti celebration. His Holiness conferred khillats and phalamāntrākshate on the Prince.

22nd July 1888.—In response to invitation His Holiness proceeded to his Palace and received pādapooja called Gurupooja. Sambhāvane, etc., as usual.

14th October 1888.—"Aksharābhyāsam" of Sri Rājakumār Sri Krishnarāja Wodeyar Bahadur in the Ambā Vilās. Sambhāvane, etc., sent to the Mutt. Khillats and phalamantrākshate from His Holiness.

20th March 1889.—"Annaprāsanam" for Sri Maharājakumār Sri. Kanthirava Narasarāja Wodeyar. As usual phalamantrākshate, etc., sent by His Holiness.

25th May 1889.—Birthday celebration of Prince Sri Narasimharāja Wodeyar. Usual Pādapooja at Palace. Sambhāvane and exchange of khillats. Blessings and phalamantrākshate.

2nd June 1889.—Birthday celebration of Sri Rājakumārī Krishnarāja Ammanniavaru. Sambhāvane after Pādapooja.

9th June 1889.—Birthday celebration of Sri Krishnarājendra Wodeyar. Pādapooja, etc., as usual.

8th July 1889.—Sri Subrahmanyarāja Urs, brother of His Highness the Maharāja Sri Chāmarājendra Wodeyar Bahadur, had the privilege of obtaining "mantropadesham" from His Holiness. After this he performed pādapooja to His Holiness in the Mutt and offered Sambhāvane, khillats, etc., and received phalamantrākshate and blessings.

14th July 1889.—His Holiness made a grant of Rs. 2,000 for distribution among the scholars who passed the examination in Vishithādwaita Vedānta in the "Maharāja's College, Mysore".

12th September 1889.—Sri Nanjarāja Bahadur of Madanavilāsa Thōtti made a gift of wet land belonging to him in a village near Doddegowdana Koppal in

perpetuity to the Mutt, and also a costly pair of shawls and a fine horse. His Holiness conferred khillats and phalamantrākshate on the donor.

15th September 1889.—His Holiness' visit to Amildar Sri Raghavendra Rao's house in Seringapatam for pādapooja, by him.

20th December 1889.—Birthday of Sri Princess Cheluvājammannavaru. Pādapooja, etc., to His Holiness as usual.

24th February 1890.—His Highness the Mahārāja's Birthday. His Holiness' visit to the Palace. Pādapooja, etc.

21st March 1890.—Telugu New Year's Day. The usual New Year's Day blessings and phalamantrākshate with khillats were sent by His Holiness to His Highness the Mahārāja and Srīman Yuvarāja Sri Krishnarājendra Wodeyar Bahadur.

22nd March 1890.—Installation of Sri Koorma and Santānagopal Murthi images in the Mutt (Pratisbtha) with all formalities, for Gadwal Rāja.

27th March 1890.—His Holiness started to Melukote for Vairamudi Utsavam.

29th March 1890.—Arrival at Melukote. Visits to Sri Nārāyanaswāmi, Sri Cheluvārāyaswāmi, Sri Paramapadanātha, Sri Chakrathālwar, Sri Tirukkachchi Nambi, Sri Nāthamuni, Alavāndar, Sri "Sampige Alwar", Sri Ammanavaru, Sri Bhāshyakārar, Sri Pillai Lokāchāryar, Sri Jeeyar and Sri Vedāntha Desikar Sannidhis. Arrival at the Mutt. It was also Sri Rāma Navami to-day.

31st March 1890.—Visit to Sri Yoganarasimhaswāmi temple on the hill in the morning. At 12 o'clock in the night, His Holiness' presence at Vairamudi Kirīta-dhāranotsavam. Sri Devapārthivaru was also present.

3rd April 1890.—His Holiness at the Rathotsavam.

5th April 1890.—His Holiness at the Avabhritam. In the evening Pattābhisheka Mahotsavam of Śrī Cheluvārāyaswāmi in the Mutt.

12th April 1890.—His Holiness' presence at Sāttumurai in Śrī Narāyanaswāmi Devasthānam.

13th April 1890.—Visit to Śrī Varāha Sannidhi on the Kalyāni Sarovar. In the evening grant by His Holiness of phalamantrākshate to temple officials, vidwans, etc.

14th April 1890.—Return journey to Mysore after visiting the Swamies in S. Koppal Śrī Mutt.

16th April 1890.—Arrival at Mysore.

22nd May 1890.—Birthday of Śrī Rajakumāri Krishnajammanniavaru.

30th May 1890.—Birthday of Śrī Yuvarāja Śrī Krishnarājendra Wodeyar Bahadur. Pādapooja, etc., to His Holiness as usual.

6th July 1890.—Chāturmāsya Sankalpan.

28th September 1890.—His Holiness at Koppal.

1st October 1890.—The Sheristedar of Srīrangapatnam Taluk, the French-Rocks Taluk Head Munshi Śrī Jagannathachar, and others prayed to His Holiness that they may be granted "Śrīpāda Thirtham". Their prayer having been granted, they had sevārtham performed in the Mutt and had their dinner (prasādasweekāram). The Sambhāsvane offered by them included dhoties.

4th October 1890.—Return to His Holiness to Mysore. Ceremonial entrance to the capital. Viśvarupayāthre. Welcome by Śrī Nanjarāj Urs of Madanavilāsa Thotti, and Śrī Subbaraya Aiyar, Palace Assistant Commissioner.

5th October 1890.—His Holiness gave audience to Sri Narasimha Iyengar, Palace Durbar Bakshi, in the evening.

15th December 1890.—His Highness the Mahārāja. Sri Chāmarājendra Wodeyar Bahadur at Melukote. His Highness, guest of His Holiness in the Mutt. Arrangements made for His Highness' dinner.

17th December 1890.—Sri Devapārthivarāju obtained darshan of Sri Swāmiji and escorted him to his house for pādapooja at "Udakashānti" preliminary to "Simantham" on the morrow. Sambhāvane and khillats to His Holiness who conferred blessings.

8th January 1891. Birthday of Sri Cheluvājamanniavaru.

7th February 1891.—His Holiness at S. Koppal.

9th February 1891.—Ardhodaya Punyakālam.

3rd March 1891.—At 10 o'clock in the morning darshan granted to Sri Subbaraya Iyer, Assistant Commissioner, Palace.

12th March 1891.—Darshan granted to Sri Subbaraya Iyer, Assistant Commissioner, Palace, in the evening at 8 o'clock.

15th March 1891.—His Highness the Maharaja's Birthday. His Holiness' presence at Durbar in the Palace for Pādapooja. His Holiness' blessings, khillats and phalamantrākshate.

16th March 1891.—At 6 o'clock in the evening darshan granted to Sri Subbaraya Iyer, Assistant Commissioner, Palace.

20th March 1891.—Visit to Sri Sannidhi of Sri Vijayendra Rao of the Dewan's Office.

Birthday celebration at Palace of Sri Rāj Kumāri Jayalakshmi Ammanniavaru. His Holiness in the Palace for the usual pādapooja, etc.

26th March 1891.—Pādapooja to His Holiness in the Palace on account of "Chaulotsavam" of Sri Yuva-rāja Sri Krishnarājendra Wodeyar.

10th June 1891.—Birthday celebration of Sri Rājā-kumāri Krishnājammannavaru.

18th June 1891.—Birthday celebration of Sri Krishna-rājendra Wodeyar Bahadur.

20th June 1891.—Councillor Sri Chantsal Rao obtained darshan of Sri Swāmiji at 5 o'clock in the evening.

5th July 1891.—Darbar Bakshi Sri Narasimha Iyengar had darshan of Sri Swāmiji at 8 o'clock in the evening.

21st July 1891.—Chāturmasya Sankalpa.

31st July 1891.—Dewan Sri Seshadri Aiyar obtained darshan of Sri Swāmiji and had audience till 11 o'clock in the morning. He retired after receiving phalaman-trākshate and blessings.

22nd October 1891.—Return of His Holiness from S. Koppal. Visvarupayāthra. Ceremonial entry into the Capital.

29th October 1891.—At 9 o'clock in the evening the Deputy Commissioner, Mysore District, had darshan of Sri Swāmiji.

3rd March 1892.—Birthday celebration of His Highness the Mahārāja. Usual visit of His Holiness for pādapooja at the Palace Durbar.

9th March 1892.—Birthday celebration of Sri Mahārājakumāri Sri Jayalakshmi Ammanniavarū. Pādapooja to His Holiness in the Palace Durbar as usual.

27th March 1892.—Muzrai Assistant Commissioner Sri Srinivasa Iyengar had audience of His Holiness at the Muti.

22nd May 1892.—Sri Mahārājakumār Sri Kantheerava Narasimharāja Wodeyar's Birthday celebration. His Holiness' presence as usual ■ the Ambā Vilās Durbar for pādapooja.

29th May 1892.—Sri Rājakumāri Sri Krishnā-jammanniavaru's Birthday celebration. Usual pādapooja to His Holiness in the Durbar at Ambā Vilās.

5th June 1892.—Palace Durbar Bakshi Sri Narasimha Iyengar had audience with His Holiness at 1 o'clock in the afternoon.

6th June 1892.—His Highness the Yuvarāja Sri Krishnarājendra Wodeyar's Birthday celebration. The usual pādapooja to His Holiness in the Durbar at Ambā Vilās. After the grant of blessings, phalamantrākshate, khillats, etc., to His Highness the Mahārāja. Srīmad Yuvarāja Sri Krishnarājendra Wodeyar Bahadur, Sri Rājakumar Kantheerava Narasimharāja Wodeyar, Sri Mahārājakumāri Jayalakshammanniavaru, Sri Mahārājakumāri Sri Krishnājammanniavaru, Mahārājakumāri Sri Cheluvājammanniavaru, all received blessings and phalamantrākshate. The Dewan was the recipient of phalamantrākshate with blessings. On the return journey of His Holiness to the Mutt the Durbar continued with His Highness the Mahārāja on the silver chair, Srīmad Yuvarāja Sri Krishnarājendra Wodeyar on the "Sīmhasanam".

26th June 1892.—On the occasion of the Birthday celebration of the son of Sri Devapārthiva Mahārāju His Holiness sent phalamantrākshate to Sri Devapārthiva Mahārāju's family.

29th June 1892.—Sri Srinivasacharlu of Gulbarga (Hyderabad) had Samāśrayanam along with the members of his family. In the evening Dolotsavam for Lords

Srī Hayagrēva and Srī Lakshminārāyaṇa as Seva by the gentlemen.

9th July 1892.—Chāturmāsya Sankalpa. His Highness the Mahārāja's presence at the "Panchashānti" in the afternoon in Srī Mutt. His Highness, the recipient of khillats, blessings and phalamantrākshate. His Highness having retired after taking leave of His Holiness Srī Devapārthiṇi Mahārāju. Dewan Srī Seshadri Iyer, the Deputy Commissioner, the Muzrai Superintendent, the Palace Durbar Bakshi, the Ursu Noblemen, the Dharmādhikāries and leading Vidwans were all the recipients of phalamantrākshate.

8th March 1893.—Srī Bakshi Basappaji Urs had darshan of Srī Swāmiji at the Mutt at 8 o'clock in the evening and obtained His Holiness' approval and permission for celebrating his daughter's marriage on the morrow.

9th March 1893.—His Holiness sent phalamantrākshate, khillats and blessings to Srī Bakshi Basappaji Ursu's family and the married couple.

11th March 1893.—His Holiness was escorted to the Palace with all Palace honours to receive pādapooja at the hands of Srī Madanavilāsa Thotti Nanjarāja Bahadur at the performance of the preliminaries such as "Kalasha Prathistha" in connection with the celebration of His "Shashtipūrthi" on the following morning. After pādapooja, etc., by Srī Nanjarāja Bahadur the members of the zenana also performed pādapooja and all were recipients of Srīpādathīrtham, blessings, khillats and phalamantrākshate by His Holiness.

24th March 1893.—When in the morning after the usual "Abhigamanārādhane" His Holiness Srī Swāmiji had just concluded offering "Bharārpanam" (Saranāgati) to some ladies from Wanaparthi Samasthānam, a most

urgent call from the Palace came, communicating to His Holiness, Her Highness Sri Mahāmātri Sri Seethavilāsa Sannidhānam's urgent prayer that His Holiness might forthwith grace the Palace with his presence without losing a moment's time to grant her that most esteemed last favour, i.e., "Bharanyāsam", as she felt that her last days were approaching. His Holiness without losing a moment proceeded to the Palace where His Highness the Mahārāja, the other members and relatives of the Royal Family, the Durbar Bakshi, the Palace Controller, the Dhatmādhikāries and others had all been anxiously waiting in the apartment adjoining the one where Her Highness the Mahāmāthrisri had been having her bath to prepare herself for the "Bharanyāsam". His Highness then questioned His Holiness as to the significance of "Chakrānkanam", "Bharanyāsam", "Mantropadesam" and other things closely connected with the practice of Sri Vaishnava faith and also other darshanams relating to "Mokshopāyam".

His Highness expressed his gratefulness to His Holiness for the enlightenment which came to him as a result of the lucid and heartfelt "upadesam" directly from his own family Āchārya.

At the request of the Mahārāja and Her Highness the Mahāmāthrusri, His Holiness then performed "Sankalpam" and begged the Lord for the grant of "Bharanyāsam" to the distinguished Queen Mother.

His Holiness then instructed the Mahāmāthrusri as to how she should regulate her thought and actions for the few days remaining to her in "consonance with the spirit of Bharanyāsam".

Having promised to His Holiness that she would try her best to fulfil the injunctions of His Holiness

consistently with all the physical and mental powers which God should be pleased to vouchsafe for her, the Mahāmāthrusrī then put her head on the sacred feet of the Āchārya and bathed them with tears of joy and entrusted His Highness, the Royal family as well as the future of the State to the constant care and blessings of His Holiness. The assurance sought for having been granted, Her Highness obtained the “Srī Charana Tīrtham” of His Holiness in which all present participated.

His Holiness then returned privately to the Mutt after granting phalamantrākshate.

26th March 1893.—Demise of Her Highness the Mahāmāthrusrī Seethavilās Sannidhāna. “Srī Choorna Paripālanam”, etc., conducted at the instance of the Mutt.

30th March 1893.—His Holiness visited the Palace in private capacity and offered suitable condolence, explaining the Sāstras and Purāna, etc., to His Highness the Mahārāja.

5th April 1893.—The Rāni of Wanaparthi having come to Mysore to have darshan of His Holiness Srī Swāmiji, she was received as the Palace Guest and accommodated in the Jaganmohan Palace and was suitably provided for by the Palace authorities.

In the evening Srī Rāni of Wanaparthi had darshan of His Holiness the Swāmiji in the Mutt, bringing with her trays of flowers, fruits, khillats, etc., for Lords Srī Hayagreeva and Srī Lakshminārāyana.

6th April 1893.—His Holiness repaired to the Palace where at “Dantada Thotti” Srī Prasanna Krishnaswāmi had been installed for the starting of the functions in connection with the “Karapam kodam” for the late Her Highness Mahārāni Mahāmāthrusrī Devājammannavarū of Srī Seethavilās Sannidhāna. Srīman Keshava Bhattar

having duly performed the "Kalashapratishtha", His Holiness by way of "Shubhasweekāram" for His Highness, bestowed khillats, phalamantrākshate and blessings..

7th April 1893.—The "Karapam kodam" festival was duly celebrated with His Highness Srī Swāmiji and His Highness the Mahārāja, the Prabandha Goshti engaged in Pārāyanam in front and Vedapārāyanam behind the elephant carrying the Kodam with the Lord invoked into it. Sāttumurai having been performed, His Highness performed pādapooja to His Holiness and had Srīpādathīrtham, khillats and phalamantrākshate conferred on him by His Holiness. Srī Yuvarāja Srī Krishnarājendra Wodeyar Bahadur being slightly indisposed, His Holiness sent phalamantrākshate to where he was. Srī Kanteerava Narasimharāja Wodeyar then was the recipient of the blessings, khillats and phalamantrākshate.

His Holiness then visited the zenana at the request of Her Highness Srī Mahārānī Vānivilāsa Sannidhāna and took his seat on the Silver "Simhāsana" placed there. Her Highness advanced to the Peetham and made four pranāmams to His Holiness. After enquiries about the welfare of the family and condolences for the loss of the departed soul, His Holiness received the pādapooja offered by Her Highness and bestowed Srīpādathīrtham which had been granted to His Highness the Mahārāja previously.

Her Highness Srī Mahārānī offered Sambhāvane and was followed by Mahārājakumāris Srī Jayalakshmi Ammanniavarū, Srī Krishnājammaniavarū and Srī Cheluvājammaniavarū who offered individual sambhāvanes and received Srīpādathīrtham.

Srī "Kamān Thotti" Ammanavarū then followed suit.

After every one of these had received phalamantrākshate and blessings, His Holiness then emerged from the zanana and took the seat near the Deity outside, where the assembled Rājabandhus were. His Highness then granted Srī Bhāgavath Thirtham and Srīpādathirtham and phalamantrākshate to them all.

Then His Holiness returned to the Mutt.

8th April 1893.—Sowcar Srī Seetharama Setty from Madras and his family had darshan of Srī Swāmiji and obtained Srīpādathirtham of His Holiness and offered Sambhāvane. They had also dinner in the Srī Mutt being the prasādam of His Holiness.

11th April 1893.—Srī Rāni of Wanaparthi had Samārādhane performed in the Srī Mutt. She also visited the Palace and had audience with Their Highnesses.

13th April 1893.—Srī Rāni of Wanaparthi performed pādapooja to His Holiness at the Srī Mutt and was the recipient of Srīpādathirtham. She had samārādhane performed at the Mutt.

15th April 1893.—Wanaparthi Srī Rāni bade good-bye to His Holiness and obtained permission to leave for her place after being granted phalamantrākshate.

26th May 1893.—Srīmad Yuvarāja Srī Krishnarājendra Wodeyar Bahadur's Birthday celebration in the Palace. Usual pādapooja, etc., to His Holiness in the Palace.

18th September 1893.—On written request of Srī Rāja of Atmakur (Hyderabad) "Bharanyāsam" conceded by His Holiness to Srī Rāni.

19th September 1893.—On the occasion of the Pattābhishekam of Rāja Srī Seetharāma Bhoopal at Gadwal Samasthānam (Hyderabad), Sambhāvane, khillat, etc., were received at the Mutt accompanied by band,

music, etc., and offered by special messengers sent for the purpose to His Holiness who in turn sent khillata, phalamantrākshate and blessings.

12th March 1894.—His Highness the Mahārāja's Birthday celebration, etc. The usual pādapooja to His Holiness in the Palace Darbar. Blessings, etc., by His Holiness.

14th May 1894.—Birthday celebration of Sri Yuvarāja Sri Krishnarājendra Wodeyar Bahadur. His Holiness as usual was present at the celebration for pādapooja, etc.

31st May 1894.—Sri Kantheerava Narasimharāja Wodeyar's Birthday celebration. Usual pādapooja. His Holiness' blessings.

12th November 1894.—His Holiness at the Rathotsavam at Karighatta.

28th December 1894.—The saddest of events in the History of Mysore after the Rendition. Demise of His Highness the Mahārāja Sri Chāmarājendra Wodeyar Bahadur at 7-30 A.M. in Calcutta. Mysore's people plunged in grief at the premature passing away of their beloved Sovereign who was really an idol to his people who were captivated by his simplicity and goodness.

2nd January 1895.—Arrival from Calcutta of Her Highness Mahāmāthrusri Sri Vānivilāsa Sannidhāna and His Highness the Mahārāja Sri Krishnarājendra Wodeyar at Mysore.

5th January 1895.—His Holiness' private visit to the Palace to offer condolences to the bereaved Royal Family where the Dewan, Councillors, Sri Chentsakao and Sri Thamboo Chetty had already arrived. Accompanied by them His Holiness proceeded to where the Queen Mother, the new Mahārāja and Yuvarāja were present. By the Upadesham and consolation offered by His Holiness,

Her Highness gathered courage and promised to serve the State with the memory of her departed Royal husband's spirit, by her devotion to the uplift of the grief-stricken people and by bringing up the new Mahārāja in such a way with the co-operation of her Dewan, Councillors and officials as to fit him for the responsible tasks ahead.

8th January 1895.—His Holiness at the Palace for the preliminaries such as kalashapratishtā, etc., in connection with the morrow's "Karapam kodam".

9th January 1895.—"Karapam kodam Utsavam" as on similar occasions previously.

31st January 1895.—At 8-30 A.M. His Holiness, escorted with all honours, proceeded to the Palace for receiving pādapooja on the eve of Pattābhisheka Muhūrtam of Śrī Mahārāja Śrīman Nālmadi Krishnarāja Wodeyar Bahadur on the morrow. After pādapooja His Highness was the recipient of Śrī Bhāgavatha thīrtham and Śrīpāda thīrtham according to the age-long custom. Having conferred blessings, khillats and phalamantrākshate His Holiness, returned to the Mutt.

1st February 1895.—Pattābhisheka Muhūrtam of His Highness Śrīman Mahārāja Śrī Krishnarāja Wodeyar IV.

3rd June 1895.—Birthday celebration of His Highness the Mahārāja Śrī Krishnarājendra Wodeyar Bahadur. The customary pādapooja, etc., to His Holiness.

7th July 1895.—Chāturmāsya Sankalpā. His Highness the Mahārāja having sent word that himself and His Highness Śrī Kantheerava Narasimharaja Wodeyar would be visiting the Mutt for darshan in a ceremonial manner, all arrangements had been made. At the appointed hour, 9 o'clock, His Highness driven in the State Carriage along with his brother His Highness

Srīmad Yuvarāja arrived at the Mutt. As Their Highnesses turned the corner of the Jaganmohan Palace, the full escort waiting to conduct His Holiness according to custom to the Kāranji tank for "Mrittikāsangrahanam" lined up and presented arms to Their Highnesses. The golden and silver mace-bearers, the chauri wavers, the bearer of the Swetachetram with the five cupolas (all Brahmans), the Mutt officials, Srī Vetrappaji Urs and other Ursu Noblemen, the Palace Vidwans as well as those of the Mutt all welcomed Their Highnesses in front of the Jaganmohan Palace, at the square and the Palace and the Mutt bands playing, escorted Their Highnesses to the gate of the Mutt. Their Highnesses having been bathed with a shower of flowers were escorted to the Srī Sannidhi of Lords Hayagreeva and Lakshminārāyaṇa. His Holiness Srī Swāmiji having just come to the conclusion of Bhagavadārādhanaṁ, performed the Mangalārathi and brought it and presented to Their Highnesses and then to the assembled leading personalities. Garlands, flowers, gandh and thīrtham having been served to all, His Holiness took his seat on the silver Simhāsanam placed in the Hall. Their Highnesses performed namaś-kāraṁs and were followed by all. Their Highnesses then seated themselves in front of the Peetham. When all had been seated and a pin-drop silence having ensued, His Holiness gave a brief survey of the origin and growth of the Mutt, the closeness of the relations between the Royal Family of Mysore and the Srī Mutt and in Slokas composed on the spot, "the great Āchārya (who became the recipient of the "Kavisārva Bhauma" when he was sixteen) gave Upadesam to his Royal Sishya on his duties towards his subjects, to his personal staff, to his family, relations and friends and above all to his

Āchārya so that he may be a shining example to all rulers in the world.

The entire audience listening with rapt attention to His Holiness' Upadesam was overwhelmed with joy and satisfaction.

His Holiness then spoke about the significance of the Chātur-māsya Sankalpam and the crowning function to come off in the afternoon, i.e., the "Panchashānthi" for the peace of the world, and the important role of the sovereigns in such functions all over the country, in all similar institutions.

The impression which the Āchārya created on his Royal Sishyas was so profound and lasting that verily it may be described as the beacon light which guided His Highness the Mahārāja Sri Krishnarājendra Wodeyar throughout his distinguished regime, and which secured him the title "Rājarshi", and held him up as an example to be followed by all the princes and chiefs of India and even outside.

The members of His Highness' retinue then performed namaskārams and were conferred phalaman-trākshate by His Holiness, who were now followed by others.

The sabha concluded, His Holiness rose as Their Highnesses took leave and proceeded to start for the Mrittikasangrahanam.

During the usual visit to the temples on the return journey from the Kāranji tank His Holiness was escorted by the Deputy Commissioner and the Assistant Commissioner.

At "Panchashānthi" in the afternoon the Government was represented by the Muzrai Superintendent Sri Arcot Sreenivasachariar, the Palace Durbar Bakshi Sri

Narasimha Iyengar, the Deputy Commissioner Sri Devapārthivaru and other Ursu gentlemen who attended. All received phalamantrākshate at the conclusion of the function.

26th February 1896.—Commencement of the construction of the 'Brindavan' over the Samādhi of the late Sri Ranganātha Brahmatantra Parakālaswām'.

19th March 1896.—His Holiness' visit to the Palace to scrutinise the horoscopes of Sow. Chi. Maharājakumāri Sri Krishnājammanniavaru and Chiranjeevi Sri Col. Desarāj Urs for the purpose of their proposed marriage.

10th April 1896.—'Lagnapatrikas' for His Highness the Mahārāja Sri Krishnarāja Wodeyar Bahadur's Upa-nayanam as well as the marriage of Sri Rājakumāri Sri Krishnājammanniavaru were brought to Sri Mutt in a panchakalasha palanquin with escort and music, etc., for presentation to His Holiness. The bringer, the Palace Controller, was granted shawls, etc., along with phalamantrākshate.

19th April 1896.—His Holiness was escorted to the Palace with all the first class honours to receive pādapooja on the eve of the marriage of Mahārājakumāri Sri Krishnājammanniavaru. His Highness' performed pādapooja and received Bhagavatha teertham and Sreepāda teertham, khillats and phalamantrākshate. Sri Mahārājakumāri, the bride, then followed suit and received His Holiness' blessings, khillats and phalamantrākshate.

20th April 1896.—Marriage celebration of Mahārājakumāri Sri Krishnājammanniavaru with Col. Sri Desarāj Urs. Khillats and phalamantrākshate sent by His Holiness for the couple were conveyed with all honours, music,

band, etc., and were offered at the instance of the Dewan the first among the presents.

28th April 1896.—Gurupooja at the Palace to His Holiness the Swāmiji on the eve of Upanayanam of Mahārāja Śrī Krishnarājendra Wodeyar Bahadur on the morrow. His Highness having performed pādapooja received Bhāgavatha and Śrīpāda teertham at the hands of His Holiness and was granted khillats, phalaman-trākshate along with blessings.

29th April 1896.—Upanayanam of Mahārāja Śrī Krishnarājendra Wodeyar Bahadur duly celebrated, Śrī Kāsi Guru according to custom performing the Brahmo-padesam under instructions from His Holiness who was precluded from presence at the function. Owing to “Nāndi” having been performed for Upanayanam, blessings, etc., sent by His Holiness. An objection having been raised which, however, according to His Holiness, was not valid. His Holiness refrained from going to the Palace.

2nd May 1896.—Śrī Chotaval Gayaval from Gaya obtained darshan of His Holiness the Swāmiji and offered by way of Sambhāvane, shawls and sovereigns. He was the recipient of shawls and phalamantrākshate from His Holiness.

3rd May 1896.—Dewan of Pudukota State Śrī Vedantha Ayyangar had darshan of Śrī Swāmiji in the Mutt and offered Sambhāvane in the shape of shawls and received phalamantrākshate and shawls with blessings.

8th May 1896.—His Holiness at the Palace for pooja on the occasion of His Highness the Yuvarāja Kantheetata Narasimharāja Wodeyar’s Birthday celebrations. Pādapooja by His Highness the Mahārāja followed by Pādapooja by His Highness the Yuvarāja. His Holiness’ blessings, etc.

9th June 1896.—After exhaustive *shāstrārtham* the objection raised to His Holiness' presence at His Highness the Mahārāja's Upanayanam by the Dewan and some Sāstries was found to be invalid. Her Highness the Mahārāni Mahāmāthrusī begged His Holiness to grace the Palace with his presence to receive the Pādapooja which should have been performed at the Upanayanam. Accordingly His Holiness, escorted by the Palace escort, proceeded to the Palace and having been cordially welcomed with duly tendered apology, received the special pādapooja at the hands of His Highness the Mahārāja. The usual procedure was observed.

From now onwards Her Highness the Mahāmāthrusī Regent desired that the Rs. 2,000 annual grant made by His Holiness to the Mahārāja's Sanskrit College on the occasion of the annual Prize Distribution might be waived as it was a heavy impost which His Holiness had imposed on himself since His accession to the Gāji in 1885.

16th June 1896.—His Holiness' presence for pādapooja, etc., in the Palace at the Birthday celebration of Mahārājakumārī Śrī Krishnājammanniavarū.

20th June 1896.—His Holiness' presence for pādapooja, etc., in the Palace at the Birthday celebration of His Highness the Mahārāja.

26th June 1896.—Accredited messengers accompanied by the Palace honours and the Muti honours with banda, torch-bearers, dwarapalakas, Śrīkāryakartha were despatched by His Holiness Śrī Swāmiji to invite His Highness the Mahārāja, His Highness the Yuvarāja, Her Highness the Mahārāni Regent Mahāmāthrusī Vānivilāsa Sannidhāna, the Mahārājakumaris and son-in-law Col. Śrī Desaraje Urs for "Arogane" in Śrī Hayagrīva

Sannidhi. On the acceptance of the invitation Sri Raghavacharya Srīkāryakartha invited some Ursu gentlemen and their families to be present on the occasion.

27th June 1896.—“Arogane” function for which the most elaborate preparations had been made for a fortnight by the Mutt came off. The approaches to the Sri Sannidhi and the interior parts of the Mutt had all been tidied up decorated and rendered perfectly appropriate and suitable by the constant and unflagging personal supervision of His Holiness.

The first arrival was Sri Dalavai Devaraj Urs. On being appraised of this His Holiness came out and seated himself on the silver Simhāsana in the hall. After a brief enquiry of welfare of the guests, His Holiness after consultation with him commanded the Mutt escort comprising amongst others carriers of silver maces, chauries, chattri, torches, music and band to await the arrival of Their Highnesses at the square in front of the Jagannmohan Palace and escort them.

In full ceremonial pomp the Royal guests appeared and turned the corner of the Jagannmohan Palace street. A procession formed itself with Their Highnesses the Mahārāja and Yuvarāja in a Panchakalasha Mena, Her Highness the Mahāmāthrusī in another and the Mahārājakumāris in two others, accompanied by the welcoming representatives of the host. The family of Sri Basappāji Urs arrived in a coach. Their Highnesses alighted at the Pandal erected in front of the Mutt, received the “Poornakumbham” and entered the portals, escorted by the chattri, chamaram, maces and morcha-bearers with showers of flowers raining over them and were straight away conducted to the Sri

Sannidhi of Sri Hayagrīva where His Holiness was ready with the Mangalārathi. Meanwhile, Her Highness the Mahāmāthrusrī and the Princesses entered the portals, seated in the Mena and alighted at the inner portal and took their places by the side of Their Highnesses. Except Sri Ranganātha Desikāchārya, the younger (Pūrvāshram) son of His Holiness no member of the public was allowed inside the precincts of the Mutt at the time. The 'Ārathi' having been waved so as to give complete darshan of the deity to all the guests, the said Sri Ranganātha Desikar took it round the guests for acceptance individually. His Holiness then distributed the sacred teertham among them. The guests were then garlanded with garlands worn by the Deities and the usual royal maryadas were offered to them. His Holiness conducted them to the other Hayagrīva Sannidhi where the usual services were held. They were then led to the darshan of the past Swamies in the Brindāvanams and granted teertham, mālai, etc. Then His Holiness accompanied by them returned to the Hall and seated himself on the Holy Peetham. The guests in order individually performed pādapoojas to His Holiness and offered sambhavanas.

All were now seated. His Holiness for the edification of all present briefly recounted the history of the coming of the Hayagrīva to the possession of Sri Rāmānuja and to Sri Nigamānthadesika and thence to the succession of Āchāryas adorning the Holy Peetham, the relations between the Gurus and their Royal Sishyas, mutual services rendered, the special position of this Mutt amongst others, etc.

The guests were then served with prasādam. After the 'Ārogane' was over gandha, pushpa, tamboolam

were served and Swasthivāchanam and Rājāseervadam were pronounced by Śrī Ranganatha Desikar.

His Holiness then treated his guests to some slokas which he composed for the occasion and in expounding them alluded to the Royal virtues to be cultivated by every Sovereign, the main features of the Rājadharmā and Rājaneethi, and pointed out how the adorners of the Mysore Royal Simhāsana had done supreme justice to the position which they held and had set an outstanding example to the sovereigns of all countries in general.

His Holiness then conferred blessings and khillats and phalamantrākshate on all—His Highness the Mahārāja, His Highness the Yuvarāja, Her Highness the Mahārāni Regent, Mahārājakumāris Śrī Jayalakshmi Ammanniavaru, Śrī Krishnājammannavaru, Śrī Cheluvājammannavaru, Śrī Desaraj Urs, Śrī Kantaraj Urs, Śrī Basappāji Urs and family. Others included were: Śrī Lingappāji Urs, Śrī Devaraj Urs, Śrī Basāppāji Urs son of Śrī Veerappāji Urs.

The function came to a successful close and the guests returned in State to the Palace.

30th June 1896.—The Palace Controller Śrī Seetharamarao, got presents of saries, etc., from Her Highness Śrī Mahārāni to be distributed among the five ladies who had the privilege of serving the Royal ladies and others in the Mutt on the day of 'Arogane'.

5th February 1897.—His Holiness paid a brief visit to the Palace in the evening for being consulted on certain urgent matters and returned at 7 o'clock in the evening.

At 8 o'clock Controller Śrī Seetharama Rao garu arrived at the Mutt bringing with him the lagnapatrika of the marriage of Mahārājakumāri Śrī Jayalakshmi

Ammanniavaru. The Patrika was brought in a ceremonious manner placed in a panchakalasha mena with all Royal honours and music and band.

The bearer Sri Seetharamarao had phalamantrākshate and shawls conferred on him.

17th February 1897.—At the "Suvāsini Pooja" in connection with the proposed marriage of Mahārājakumāri Sri Jayalakshmi Ammanniavaru's marriage, the couples sent by His Holiness to represent the Mutt were Sri Srīnivasarāghavacharya, Sri Purānam Narasimhacharya (later Sri Vageesha Brahmatantra Parakalaswāmi), Sri Vedānthāchariar, Sri Magadi Rāghavachariar.

18th February 1897.—In connection with the marriage fixed to take place on the morrow of Mahārājakumāri Sri Jayalakshmi Ammanniavaru His Holiness was escorted to the Palace for pādapooja in the morning soon after Abhigamanārāchanam.

The pādapooja was performed by the Mahārājakumāri Sri Jayalakshmi Ammanniavaru herself who also offered sambhāvane, His Holiness conferring blessings, khillats and phalamantrākshate on her after a brief conversation with her. Thereafter she received teertham.

19th February 1897.—Placed in a panchakalasha mena the khillats and phalamantrākshate for the couple were sent by His Holiness under full escort with Royal honours to the Palace for presentation to Sow. Sri Mahārājakumāri Jayalakshmi Ammanniavaru the bride and Chiranjeevi Sri Kantharaje Urs the bridegroom immediately after their marriage to-day.

23rd May 1897.—Sri Pustakam Tirumalāchariār escorted His Holiness Sri Swāmiji to the new temple which he had constructed and dedicated to Sri Gopāla-

krishna near Subbarāyanakere at the beginning of Chamaraja Mohalla at the time of the presence of Srī Prasanna Krishnaswāmi from the fort. His Holiness was offered the usual agramaryade, malai, teertham, parivattam, Sadagopam, etc. His Holiness was present at the function till its conclusion. Srī Tirumalācharya offered cash sambhavane and also shawls and received phalamantrākshate.

27th May 1897.—Birthday celebration in the Palace of Srimadyuvarāja Kantheerava Narasimharāja Wodeyar Bahadur. Usual pādapooja to His Holiness at the Durbar who conferred Bhāgavatha teertham, Srīpāda teertham, khillats and phalamantrākshate on the chiran-jīvi.

19th June 1897.—His Holiness at the Palace at the celebration of the Birthday of His Highness the Mahārāja. The usual pādapooja followed by the grant of blessings, khillats and phalamantrākshate on His Highness the Mahārāja, His Highness the Yuvarāja by His Holiness the Srī Swāmiji.

23rd October 1897.—His Highness the Mahārāja, Her Highness Srī Mahāmātrusrī Mahārāni and Srī Kantharaj Urs came to the Mutt for Teertham and Prasadam. They performed pādapooja.

It was a fully ceremonial visit and all formalities were observed according to similar visits during previous occasions.

Their Highnesses Srī Mahārāja and Srī Yuvarāja and Her Highness Srī Mahārāni were accompanied by Mahārājakumāris Srī Jayalakshmiammanniavaru, Srī Krishnañjammanniavaru and Srī Cheluvājammaniavaru, Srī Kantharaj Urs' mother and sister, and Srī Basappāji Urs' spouse.

■ is interesting to remark that among those who offered official welcome to the distinguished guests on behalf of Sri Swāmiji was Sri Kantharaj Urs.

Everyone performed pādapooja individually to His Holiness and offered Sambhāvana and was the recipient of phalamantrākshata and khillats after being granted Sri Bhāgavatha teertham and Srīpāda teertham.

Then for Ārogaṇa, prasādam was conveyed from the Mutt to the Palace at 8 o'clock in the morning (it was Āswayuja Bahula Dwadasi) borne by forty Brahma-chāris (Bachelors).

17th May 1898.—The usual visit for pādapooja to the Palace on the occasion of the Birthday celebrations of His Highness the Yuvarāja Sri Kantheerava Narasimharāja Wodeyar Bahadur.

2nd July 1898.—At the request of Her Highness Sri Mahārāni Regent His Holiness paid a visit to the Palace to acquaint the Royal enquirer with some points bearing on Darshanas.

8th July 1898.—Chāturmasya Sankalpam. The Panchashānti in the afternoon at the Mutt was attended by Sri Kantharaj Urs and the Palace Controller.

22nd November 1898.—His Holiness' presence in response to the request of Her Highness the Mahārāni Regent in the Pandai erected at the entrance to the fort to conduct a "Shānti" according to Bodhāyana Sūtras to prevent the possible inroad of bubonic plague into the Fort area.

28th November 1898.—His Holiness' presence at the "Poornāhuti" of the aforesaid "Shānti" and prokshanam of the different apartments of the Palace including the "Karikal Thotti".

5th June 1899.—His Highness the Yuvarāja's Birthday celebration in the Palace marked, as usual, by His Holiness' visit for receiving pādapooja and the conferring of blessings.

12th June 1899.—Birthday celebration of Mahārāja-kumāri Srī Krishnājammanīavarū at the Palace. The usual pādapooja to His Holiness in person followed by the grant of khillats, phalamantrākshate and blessings.

19th June 1899.—Birthday celebration of His Highness the Mahārāja. The usual pādapooja at the Palace Durbar to His Holiness attended with grant of blessings, garlands, bouquet, etc., khillats and phalamantrākshate to the Royal host.

24th June 1899.—Her Highness Srī Mahāmāthrusrī Mahārānī Regent and His Highness the Mahārāja having decided to celebrate His Holiness' "Shashthipoorthi or Ugraratha Shānti" in the Palace on the same scale and grandeur as was done by the late His Highness Srī Mummadī Krishnarāja Wodeyar in the case of Srī Srinivāsa Brahma Tantra and Srī Srinivāsa Desikendra Brahma Tantra Parakālaswāmis, at 5-30 P.M. His Highness the Mahārāja, escorted by all the Palace escort, started in procession and was received by the Mutt officials with all honours, chattris, chamarams, and silver mace-bearers, band, etc., at the square in the front of the Jaganmohan Palace.

Entering the hall in front of Srī Hayagrīva Sannidhi, His Highness performed praṇām to His Holiness, and was seated in front of His Holiness. After a brief conversation and enquiries about mutual welfare, His Highness begged His Holiness Srī Swāmiji to kindly grace the Palace on the occasion of His "Ugraratha Shānti" with Lords Srī Hayagrīva and Srī Lakshminārāyana, and



Sri V. N. Narasimha Iyengar
Palace Controller
17-7-1897 to 1-11-1904

offered Sambhāvana. His Holiness accepted the invitation and conferred shawls and phalamantrākshate and blessings on His Highness who took leave and returned in State to the Palace.

At 8 o'clock in the evening, after finishing the Ārādhanam His Holiness started in full State accompanied by the Palace escort, and passing through the Santhepet, entered the Fort through the Northern gate and as he was approaching the Kareekal Thotti gate, was welcomed by Srī Kantharaj Urs and was conducted to the "Kannadi Thotti" where a golden Simhasanam had been placed. His Holiness took his seat there facing the north. The pundits were already there for reciting the Vedas and Sooktas. His Highness entered and made praṇāms to His Holiness and seated himself in front of His Holiness facing east, the usual enquiries concerning mutual welfare following.

The function (Shānṭhi) commenced with "Bhoo-prārthana" according to Saivāgama, and Kalashasthāpana was performed, and at its conclusion His Highness the Mahārāja and His Highness the Yuvarāja were granted phalamantrākshate, khillats, etc., and the same to Srī Kantharaj Urs, Durbar Bakshi, the Palace Controller and others, Srī Mukhāmi having conveyed His Holiness' blessings, phalamantrākshate, etc., to Her Highness the Mahārāni Regent and the Mahārājakumāris.

By 12 o'clock His Holiness was back in the Mutt.

25th June 1899.—The Ugraratha Shānṭhi took place in the Palace in the presence of His Holiness. At the culmination of the ceremonial 21 salutes were fired from the Palace bathery. His Holiness had his bath at the conclusion and received pādapooja by His Highness with Archana with gold flowers (Ashtottaram). After

the usual conferment of phalamantrākshate, etc., the afternoon worship of Śrī Hayagrīva was conducted, followed by Samārādhane to Trimatastha Brahmans and Bhooridakshine with gold coins.

Visits to temples followed. After the evening worship in the Palace, His Holiness, after conferring blessings and phalamantrākshate, etc., on all, returned to Śrī Mutt at 12 o'clock.

26th June 1899.—The Sishyas of Śrī Mutt combined and performed pādapooja to His Holiness in the Śrī Mutt in a body; amongst whom were Śrī Thirumalachar, Sessions Judge, Mysore, and Śrī Narasimha Iyengar, Palace Controller, and Kashiguru Śrī Lakshmanachar.

28th June 1899.—At the request of Her Highness Śrī Mahārāni Regent, "Panchasamskāram" or "Samāshrayanam" was granted to Her Highness Śrī Mahāmātrusī Vānivilāsa Ammanniavaru (Mahārāni Regent), followed by Mantropadesam, Nāmadhāranam, etc., by His Holiness himself and to His Highness the Mahārāja Śrī Krishnarājendra Wodeyar Bahadur and Śrī Sardar Kantharaje Urs in the Palace at the Kaunadi Thotti.

Worship of Śrī Hayagrīva and Śrī Lakshminārāyana in the Palace.

Return of His Holiness to the Mutt at 3 o'clock.

4th July 1899.—"Ārogane" for Her Highness the Mahārāni Regent, Their Highnesses the Mahārāja and Yuvarāja and the Mahārājakumāris, etc., in the Mutt in response to His Holiness' invitation extended the previous day.

All arrangements on the lines of the previous occasions were made, and the function went off most successfully. The distinguished guests returned to the Palace after receiving His Holiness' blessings and gifts of khillata



Sir M. Kantaraja Urs, K.C.I.E.
Dewan of Mysore



and phalamantrākshate as usual at 10 o'clock in the afternoon.

15th July 1899.—Payments to the servants, etc., of the Mutt of presents on the occasion were ordered to be paid on double the scale fixed on the Chāturmāsya in connection with the "Shashti-poorthi".

23rd July 1899.—Chāturmāsya Sankalpam. His Highness the Yuvarāja's presence at "Panchashānthi".

4th February 1900.—Commencement of the construction of the New Mutt building on the site of the old. "Ceremonial digging of the Earth".

18th May 1900.—"Lagnapatrika" for the marriage of Sow. Sṛī Mahārājakumāri Cheluvajammanniavaru was brought to the Mutt with due honours in Panchakalashi palanquin with full escort at 5-30 P.M.

24th May 1900.—The customary visit of His Holiness to the Palace on the occasion of His Highness the Yuvarāja's Birthday celebration and pādapooja.

26th May 1900.—His Holiness' visit to the Palace for some consultations.

3rd June 1900.—His Holiness' visit to the Palace for pādapooja by His Highness the Mahārāja and Sṛī Mahārājakumāri Cheluvājjammanniavaru as a preliminary to the latter's marriage.

4th June 1900.—Marriage of Soubhagyavati Sṛī Mahārājakumāri Sṛī Cheluvājjammanniavaru with Sirdar Sṛī Chi. Lakshmīkāntharaj Urs.

His Holiness' khillats, phalamantrākshate, etc., sent to the Palace for presentation to the couple in Panchakalashi Mena with all honours, music, band, etc.

5th June 1900.—His Holiness at the Jaganmohan Palace for the preliminary pādapooja in connection with His Highness the Mahārāja Sṛī Krishnarājendra Wodeyar's

marriage—the journey to the Palace being under full Palace escort.

6th June 1900.—His Highness the Mahārāja's marriage celebration. His Holiness' presents of khillats, phalamantrākshate, etc., sent in Panchakalashi Mena under full escort, with music and band.

9th June 1900.—Birthday celebration of His Highness the Mahārāja in the Jaganmohan Palace in the presence as usual of His Holiness conferring of blessings, khillats and phalamantrākshate by His Holiness.

10th June 1900.—Visit by H. H. the Mahārāja of Bansda for darshan of His Holiness. His Highness made a present to Lord Śrī Hayagrīva of his jewelled "sirpesh" (on the turban) after deep prapām to His Holiness. Dolotsavam in the evening for Śrī Hayagrīva and Śrī Lakṣmīnārāyaṇa.

25th June 1900.—"Arogane" for the entire Royal Family and relations at the Mutt. The whole function was gone through with the greatest pomp, the reception, etc., being on the same scale as on previous occasions of similar nature.

His Highness and party started from the Jaganmohan Palace with full first class escort and going round it entered the Kṛṣṇavilas Agrahar turning round the "Seshadri House". On arrival at 20 yards from the Mutt, Their Highnesses were received with "Purna-kumbham" and other Maryādas, chattries, chāmarams, maces, Asmangiris, etc., etc., and amidst showers of flowers were conducted to Śrī Hayagrīva Sannidhi where Mangalārathi was waved by His Holiness to the deities and then offered to the guests. Then teertham, etc. After this, Arogane took place under the personal supervision of His Holiness. After Arogane a Sadas followed in which

His Holiness engaged in an illuminating and entertaining conversation with and upadeśham to the august company who constituted his guests this day. After receiving gandha, pushpa, tāmboolams, etc., and listening to Rājāseervādam, the distinguished guests were granted khillats, garlands, boquets, phalamantrākshate, etc., and took leave of His Holiness after performing profound namaskārams.

2nd July 1900.—“Jātakapatrika” (Horoscope) of son born to Sṛī Col. Desaraje Urs brought to the Mutt for His Holiness’ acceptance and blessings.

11th July 1900.—Chāturmāsya Sankalpam. Sirdar Sṛī Kantharaj Urs, the Palace Controller, and Sṛī Rana Saheb, father-in-law of His Highness the Mahārāja, were present at “Panchashānthi”.

7th February 1901.—“Sthambhapratishtha” at the New Mutt buildings under construction. Presence of His Holiness at the time of “Punyāhavāchanam”.

27th March 1901.—His Holiness’ visit to the Palace to enquire about the welfare of the Royal Family and grant his blessings to them all.

9th April 1901.—Sirdar Sṛī Kantharaj Urs’ visit to His Holiness for darshan and blessings.

29th May 1901.—His Holiness’ presence at the Palace Durbar for pādapooja on the occasion of the Birthday celebration of His Highness the Mahārāja.

6th June 1901.—His Holiness’ visit to the Palace for personal consultations.

14th November 1901.—Purchase of Chatram at Siddalīngapura by the Mutt for Rs. 850 for halt on the way to Koppal Sṛī Mutt at the other end of Kirangoor Bridge.

16th June 1902.—His Holiness' presence for pādapooja in the Palace at the Birthday celebration of His Highness the Mahārāja.

23rd July 1902.—Chāturmāsya Sankalpa. At the "Panchashānthi" in the afternoon at the Sri Mutt (now in camp in the Nanjarāja Bahadur Chatram in the Elwal Road during the construction of the New Mutt), His Highness the Mahārāja was present as also the Dewan Sri Sir P. N. Krishna Murthy. At the conclusion of the "Panchashānthi" His Holiness in slokas composed on the occasion expressed his blessings and conferred khillats and phalamantrākshate on His Highness. This was followed by similar gifts on the Dewan Sahib after the departure of His Highness the Mahārāja.

2nd August 1902.—"Lagnapatrika" regarding the coming Installation of His Highness the Mahārāja (investiture with ruling powers on the completion of His Highness' eighteenth year) brought to the Sri Mutt in Panchakalashi Mena with all royal pomp, by the State astrologers, the Palace Controller and others, for acceptance by and blessings of His Holiness.

8th August 1902.—His Highness' Installation by His Excellency the Viceroy Lord Curzon in the Jagannmohan Palace.

9th August 1902.—His Holiness' blessings, khillats and phalamantrākshate sent to His Highness the Mahārāja in Panchakalashi Mena sent by His Highness to fetch them accompanied by full escort.

3rd June 1903.—His Holiness' presence for pādapooja, etc., at the Palace on the occasion of the Birthday celebration of His Highness the Yuvarāja Sri Kanteerava Narasimharāja Wodeyar Bahadur.

5th June 1903.—His Holiness ■ the Palace Durbar on the occasion of His Highness the Mahārāja's Birthday celebrations. Usual pādapooja.

12th June 1903.—His Holiness' entry to the New Mutt in place of the old one in the Krishnavilas Agrahar with Sṛī Hayagrīva and Sṛī Lakshminārāyaṇa "Vimāna Pratishtha" also.

At 7-30 in the morning, after Abhigamanārādhana His Holiness with Sṛī Hayagrīva and Sṛī Lakshminārāyaṇa started from the Nanjaraja Bahadur Chattram in State with full first class escort, and passing through the Sivarampet and Santhepet, arrived at the portals of the Mutt, where their Highnesses Sṛī Mahārāja and Sṛī Mahārāṇi had already arrived and were waiting to welcome His Holiness to the new edifice. As His Holiness alighted from the palanquin and approached the portals of the Mutt, His Highness the Mahārāja advanced and giving the support of his hand to His Holiness conducted him to the silver simhāsanam placed in the hall in front of Sṛī Hayagrīva Sannidhi, and having seated Sṛī Swāmiji himself sat in front of the Peetham, sat in front having been invited by His Holiness to do so. His Holiness then addressed the distinguished gathering beginning with a few choice slokas composed for the important occasion and also the slokas in the inscription set up in the wall of the new edifice, recounting in brief the origin and growth of the premier institution over which he had the privilege to preside. This occupied nearly an hour. Her Highness Sṛī Mahārāṇi Sṛī Vanivilasa and His Highness the Mahārāja then invited His Holiness to proceed to the front of Sṛī Sannidhi of Lord Sṛī Hayagrīva; and there made a formal gift of the building with sanctified water and gold to His Holiness as the Head of the Mutt. Along

with the memorable gift, Their Highnesses also announced their decision to forego the balance of Rs. 22,500 still owing to the Palace out of the debt of Rs. 1,50,000.

(In this wise have the Building, the Deities with all their effects and properties, come to be confirmed to the Mutt by Their Highnesses.)

His Holiness then entered the Sri Sannidhi and performed Mangalārathi and offered it to Their Highnesses, and their retinue. His Holiness then returned to Asthānam and after granting to His Highness garlands, boquets, "Suttu Vīlya" and phalamantrākshate with blessings and khillats, similar gifts were conferred on Their Highnesses the Mahārāni Regent and Sri Mahārāni.

His Holiness then called in Sri Raghavalu Naidu, the Engineer in charge of the construction of the Mutt building and along with khillats and phalamantrākshate granted him a jewelled ring; which act was approved by His Highness the Mahārāja by his touch before being bestowed on the recipient. Their Highnesses then took leave of His Holiness.

Phalamantrākshate having then been conferred upon the rest of the gathering, the officials and the Pundits etc., the function of the "Sri Matha Pravesham" came to a close.

9th July 1903.—Chātur māsyā Sankalpa. At the "Panchashānthi" in the afternoon His Highness the Mahārāja was present.

23rd June 1904.—His Highness the Mahārāja's Birthday celebration in the Palace graced by His Holiness as usual.

27th June 1904.—Chātur māsyā Sankalpa. At the "Panchashānthi" in the afternoon Their Highnesses the Mahārāja and the Yuvarāja were present. The usual

presentation of khillats and reception of His Holiness' blessings and phalamantrākshate by Their Highnesses.

21st November 1904.—Demise of Sri Mahārāja-kumāri Krishnājammannavaru at 8 o'clock in the evening. The entire public of Mysore City was plunged in grief. Great sympathy felt towards the bereaved family and Their Highnesses.

27th November 1904.—Visit of His Holiness to the Palace to offer solace to the Royal Family in their grief.

31st May 1905.—Birthday celebration of His Highness the Yuvarāja at the Palace. His Holiness' presence for pādapooja as usual.

13th June 1905.—Birthday celebration of His Highness the Maharāja with His Holiness as usual to receive the pādapooja and to confer blessings and phalamantrākshate.

12th November 1905.—His Highness the Mahārāja Sri Krishnarājendra Wodeyar Bahadur this day graced the Annual Vidwat Sabha Session held in the Sri Mutt in connection with Chāturmāsya celebration.

21st February 1906.—His Holiness' visit to the New Palace under construction to have a view of it at the invitation of Their Highnesses.

3rd June 1906.—His Holiness' presence in the Palace on the occasion of the Birthday celebration of His Highness the Mahārāja.

15th October 1906.—His Holiness' visit to the Palace in the afternoon for some consultations and Upadesams regarding the sāstras, purānas, etc., and also "Griha-pravesam" to the New Palace.

5th June 1907.—Ceremonial entry by His Highness the Mahārāja to the New Palace. Phalamantrākshate, khillats, etc., sent by His Holiness to His Highness the

Mahārāja for presentation at the auspicious hour of "Grihapravesam".

6th June 1907.—His Holiness in the Palace for receiving pādapooja and conferring of blessings on His Highness the Yuvarāja at the time of the celebration of his Birthday.

16th June 1907.—At 4 o'clock in the afternoon His Highness the Mahārāja attended by Srī. Lingaraj Urs, Palace Durbar Bakshi, arrived at the Srī Mutt in a coach and hearing that His Holiness was in his study obtained leave to enter and performed praṇāmanam and presented His Holiness with khillats of shawls and bouquet of silver strings and flowers, and was invited by His Holiness to be seated on the pair of laced shawls spread for him. After enquiry by His Holiness of the welfare of His Highness, the latter, explaining the purpose of his visit, submitted that the entry into the New Palace having been made in accordance with His Holiness' suggestions, His Holiness may be pleased to grace the new edifice with his presence, along with Srī Hayagrīva and Srī Lakshminārāyaṇa, on the morrow and conduct the trikāla ārādhnam therein and receive the pooja and samārādhane etc. His Holiness then expressed his appreciation of the purpose through slokas which he composed and explained lucidly and giving his consent bestowed shawls, phala-mantrākshate on His Highness and Srī. Lingaraj Urs. His Highness then took leave of His Holiness.

17th June 1907.—At 5-30 A.M. Durbar Bakshi Srī Lingaraj Urs arrived at the Mutt, bringing with him the full first class escort from the Palace under the command of His Highness, and appraised His Holiness that everything being ready for the arrival of His Holiness and that he had been commanded by His Highness to escort

His Holiness to the Palace. His Holiness then had his bath and "Āhnikam" and at 6-30 A.M. emerged from the Sri Mutt and passing through the west gate (now "Brahmapuri" gate) entered the Fort and going round the Palace precincts along the northern road skirting the wall arrived at the main gate of the Palace where His Highness the Mahārāja had been awaiting him. Holding the golden palkee with his hand His Highness conducted his Āchārya to the "Kalyāna Mantap" and seated him on the āsanam placed there and offered shawls, bouquet, etc., and performing prajānam begged Sri Swāmiji to have his bath and Āhnikam, etc., while he himself would be away for his usual outing for which he asked His Holiness' permission. Accordingly His Holiness performed his bath and Āhnikam desiring His Highness to be present at about the conclusion of the "abhigamanam" with due solemnity. Just at the time of Mangalārathi, the ladies of the Zenana, who had stationed themselves behind the curtain in an enclosed space from which they were able to view the entire āradhanam, now emerged and lined themselves on either side of the deity. Her Highness the Mahārāni Regent, with Her Highness Sri Lakshmi Vilas Sannidhānam arrived on the scene as also His Highness the Mahārāja and His Highness the Yuvarāja by this time. The Mangalārathi was now offered and Sāttumurai commenced, when the ladies retired and after the distribution of teertham to Their Highnesses the Mahārāja and Yuvarāja, the 'goshti' reciting the prabandham having withdrawn, Their Highnesses Sri Mahārānes Vānivilāsa and Lakshmi Vilāsa stepped in to receive the teertham. After this the "Uttarāradhanam" and Upachāram and Mangalārathi were offered to the deity.

This done, Their Highnesses the Mahārāja and Yuvarāja conducted His Holiness to the golden Simhāsana placed so as to face the east, and performed pādapooja and received Śrīpāda teertham, Śrīgandha, tamboolam, sutturveelyam, garlands, boquets and phalamantrākshate along with khillats.

The ladies of the zenana headed by Their Highnesses the Mahārānees offered Pādapooja, etc., and were the recipients of Śrīpāda teertham.

Śrī Rana Saheb and Śrī Lingaraj Urs were granted phalamantrākshate, etc. "Mahārājāshirvādam" was uttered by Vidwan Śrī Puttur Srinivasacharyar and the Abhigamanam concluded thus.

Just before noon "Ijyārāadhanam" commenced. At its close, when Mangalārathi was being offered Their Highnesses and the ladies of the Zenana arrived and the usual Sāttumurai, teertham, etc., were distributed and Śrī Shatagopam was placed on the heads of all.

After the usual ārāadhanam in the evening "Dolotsavam" in the jewelled cradle which was attended as in the morning and afternoon were again attended by the entire Royal Family. Mangalārathi, teertham, Śrī Satagopam having been offered to all present. "Prasādaviniyogam" (distribution of sugar, fruits, etc.) among those took place. Their Highnesses the Mahārāja and Yuvarāja were then granted khillats and phalamantrākshate, as also Their Highnesses the Mahārānees and other ladies of the Zenana. Then the relatives of the Royal Family, other Ursu noblemen and others were granted phalamantrākshate. Their Highnesses and all the retinue then conducted His Holiness and showed him round the Ambavilas and other apartments and returned to where the Deities were installed. Their Highnesses the Mahā-

rānees then obtained a near view of all the images in the mantap, the golden and jewelled cups, plates, chāmaram with jewelled handles, jewelled shatagopam, shankham, etc., and examined and perused the inscriptions and felt extremely happy and expressed their joy and gratitude to His Holiness for having so kindly accepted their invitation, and took leave of him. It was indeed a great day in the history of the Palace and the Mutt which were so closely knit together for nearly five and a half centuries.

His Holiness then returned to the Mutt.

22nd June 1907.—His Highness the Mahārāja's Birthday was celebrated with the usual pomp and splendour with His Holiness at the Palace Durbar for pādapooja.

21st March 1908.—Sirdar Srī Kantharaj Urs came to the Srī Mutt this afternoon after 12 o'clock and requested His Holiness Srī Swāmiji to grace his mansion the next morning to receive pādapooja at the hands of his mother who would be celebrating her "Shashthi-poorthi" shānthi ceremony. His Holiness complied with the request and granted phalamantrākshate to the distinguished visitor.

22nd March 1908.—In response to the invitation made the day before His Holiness proceeded to the new mansion at Kebbekatte near Kukkarahalli Sarovar, constructed to house Sirdar Srī Kantharaj Urs and Srī Mahārājakumāri Srī Jayalakshmi Ammanavaru. At the gate the host was waiting for his Holy Guest and as he alighted from the palkee, took him by the hand and conducted him to the Simhāsana placed at the centre of the hall in the interior. Just then His Highness the Mahārāja arrived and made pranāmam to His Holiness.

His Holiness made enquiries of His Highness' welfare and granted phalamantrākshate and asked him to be seated.

Sirdar Sri Kantharaj Urs then advanced to His Holiness' Asanam and made deep obeisance and offered pādapooja with gold sovereigns for archana (Ashtottara). His Holiness now granted Bhīgavatha teertham and Srīpāda teertham on His Highness and then on Sri Kantharaj Urs, his host. His Holiness then conferred khillats and phalamantrākshate on the worshipper.

This was followed by pādapooja to His Holiness by Sri Mahārājakumāri Jayalakshmi Ammanavaru.

His Holiness then received pādapooja at the hands of the mother of Sri Kantharaj Urs and conferred Bhāgavatha teertham and Srīpāda teertham on Their Highnesses of Sri Vānivilās and Sri Lakshmivilās, Sri Jayalakshmi Ammanavaru and the Sirdar's mother and khillats on the latter as the principal host of the day. Then when all the party had taken their seats His Holiness administered a brief Upadesham on Vedāntha, Dharma, etc., and received namaskārams from all and conferred his blessings before he left for the Mutt.

25th April 1909.—His Holiness Sri Swāmiji sent his blessings, khillats and phalamantrākshate through Sri Magadi Ramachandracharyar to Dewan Sri Rangacharya's family on account of a marriage being celebrated in Bangalore.

17th May 1909.—"Pratishtha" of Brindāvanam of the late Sri Ranganātha Brahmatantra Parakālaswāmi.

10th June 1909.—His Highness the Mahārāja's Birthday celebration with His Holiness Sri Swāmiji being present as usual to receive Pādapooja and to confer blessings.

3rd July 1909.—Chātur māsyā Sankalpa.

14th March 1910.—His Holiness at the Palace at 5 P.M. in the afternoon for some personal consultation.

31st March 1910.—His Holiness at Sri Col. Desaraj Urs' mansion at 5 o'clock in the evening and returned to the Sri Mutt at 7 o'clock in the night.

27th April 1910.—At 5 o'clock in the evening the "Lagnapatrika" relating to the proposed marriage of His Highness the Yuvarāja was brought to the Mutt in a Panchakalashi mena with all the Palace escort with music and band, for submission to His Holiness and for his blessings. Sri Durbar Bakshi Lingaraje Urs, the Officer-in-charge of the Palace, and the Palace Astrologer formed the party which conveyed the Lagnapatrika. After the Durbar Bakshi and the Officer-in-charge had made pranāmams and had submitted it, the head of the astrologers, Sri Ketanahalli Srinivasa Jois stood up and read the Lagnapatrika and placed it before the Swāmi. His Holiness presented shawls, dhoties, etc., to the bearers and granted phalamantrākshate to all present.

3rd June 1910.—His Holiness at the Birthday celebration of His Highness the Yuvarāja at the Palace. Pādapooja, etc., as usual.

15th June 1910.—This morning, after "Abhigamanam" at 11 o'clock Sri Srinivasa Moorthy of Ambā Vilas bringing him the full first class escort, in accordance with the invitation previously submitted, conducted His Holiness to the Palace to receive pādapooja previous to the "Ankurārpanam" preliminary to His Highness the Yuvarāja Sri Kanteerava Narasarāja Wodeyar's "Upa-nayana Mahotsavam" in the Palace on the morrow and marriage with Soubhāgyavathi Sri Kempucheluvājam-manniavaru, daughter of Sri Dalavai Devaraje Urs. At

the "Elephant" (Main) Gate of the Palace the Officer-in-charge Sri Ramakrishna Rao performed pranāmam to His Holiness and conducted him to the Ambā Vilās. As His Holiness graced the golden Simhāsana installed there Their Highnesses the Mahārāja and Yuvarāja arrived at the Mantap. Then Suvāsini waved the Arathi before His Highness the Yuvarāja, seated on the Peetham. Their Highnesses then advanced to the Peetham adorned by His Holiness. His Highness the Mahārāja performed pranām and offered pādapooja and Sambhāvana consisting of cash, shawls, lace bouquet, dhoties, laced and silk vastrams. His Holiness then granted Bhāgavatha teertham and Sripāda teertham to the Royal worshipper and khillats and garland and phalamantrākshate. His Highness the Yuvarāja received khillats, teerthams, phalamantrākshate, with choice, gāndham, pushpam, tāmboolam. Sirdars Sri Kāntharaj Urs and Sri Lakshmikantaraj Urs followed and received similar privileges at the hands of His Holiness who then made the return journey to Sri Mutt.

His Highness the Yuvarāja then performed pādapooja to his august brother His Highness the Mahārāja. Both then proceeded to the Kalyānamantap and the Upanayana Mahotsavam was duly celebrated.

17th June 1910.—His Highness the Yuvarāja Chi. Sri Kanteerava Narasārāja Wodiyar Bahadur's marriage with Soubhāgyavati Sri Kempucheluvājamanniavaru was duly celebrated in the Jaganmohan Palace. The khillats, phalamantrākshate, etc., by His Holiness to the couple and the Royal Family and the bride's party were conveyed in the Panchakalashi palanquin sent with full escort to the Sri Mutt by the Palace with music, etc.

18th June 1910.—Birthday celebration of His Highness the Mahārāja with His Holiness gracing the Palace Durbar with his presence for receiving Pādapooja conferring blessings.

22nd July 1910.—Chāturmāsya Sankalpa.

14th August 1910.—In honour of His Highness the Yuvarāja Srī Kanteerava Narasaraja Wodeyar Bahadur's marriage "Arogane" at the Srī Mutt for the entire Royal Family along with near relatives as guests of Srī Hayagrīva and Srī Swāmiji. A most successful function as on the previous similar occasions.

16th March 1911.—After the morning's "Abhigamanārādhnam" His Holiness in all State with full first class Palace escort proceeded to Kalale (Nanjangud Taluk) for visiting the Rathotsavam of Srī Lakshmi-kāntaswāmi. By 11 o'clock His Holiness reached "Ammanakola" chatra where he halted to perform the "Ijya" or midday worship. His Holiness then left "Ammanakola" chatra at 4 o'clock in the evening and reached "Mallanamoole" at 6 P.M. The evening worship was conducted here.

17th March 1911.—After the usual "Abhigamanam" in the morning His Holiness started from Mallanamoole and reached Kalale at 11 o'clock. Visit to temple.

18th March 1911.—Kalale. Presence of His Holiness at Rathotsavam. Seva by His Holiness.

19th March 1911.—His Holiness at Kondanadu.

20th & 21st March 1911.—Kulagana. Samāsrayanam and Mantropadesham to Karnataka Brahmans at their request.

22nd March 1911.—Dolotsavam of Srī Hayagrīva.

23rd March 1911.—Departure from Kulagana and arrival at Kondanādu at noon. At 3 A.M. departure from

Kondanādu and arrival at Kalale at 5-30 A.M. some distance from the town, at a Kalyāni lake.

26th March 1911.—His Holiness back at Mysore at noon.

7th June 1911.—Birthday celebration of His Highness the Mahārāja in the presence of His Holiness at the Palace. Pādapooja, etc., as usual.

11th July 1911.—Chāturmāsya Sankalpa.

31st January 1912.—His Holiness' visit to the Palace for some consultations.

2nd March 1912.—Demise of Sri Kempunanjammanniavarū, mother of Sri Kantaraj Urs. "Srīchoornapari-pālanam", etc., conducted at the instance of the Mutt according to Sri Vaishnava custom at the funeral obsequies.

8th March 1912.—Private visit in the morning of His Holiness to Sri Kantaraj Urs to offer condolence to him on the demise of his mother.

13th March 1912.—His Holiness' presence at Sri Kantharaj Urs' mansion to preside over the "Thodakkam" (Dravida Prabandha Pārāyanam), etc., as preliminary to the "Karapam kodam" utsavam to be celebrated on the morrow.

14th March 1912.—"Karapam kodam" of Sri Kempunanjammanniavarū celebrated under the presidency of His Holiness with due solemnity.

25th March 1912.—After Abhigamanam His Holiness was escorted to Sri Kantharaj Urs' mansion to receive special pādapooja and to grant Srīpāda teertham in connection with the Karapam kodam on the 13th day of the demise of Sirdar Sri Kantharaj Urs' mother.

After reception and pādapooja by the Sirdar, His Holiness granted him Sri Bhāgavatha teertham and

Srīpāda teertham and then to Her Highness Mahārāni Srī Vāṇivīlāsa Sannidhāna Ammanavarū and Sow. Srī Mahārājakumārī Jayalakshmi Ammanavarū.

The attendants, Durbar Bakshi and other members of the Arasu community received His Holiness' blessings and phalamantrākshate. After a short and lucid address by His Holiness on Bhakti, Prapatti, Mokshopāyam, etc., and kindred topics His Holiness returned in time to the Mutt for conducting the "Ijya".

30th March 1912.—Pratishtha in Kumbham of Srī Anantha Padmanābha in the Palace by Their Highness Srī Maharāja and Yuvarāja. At the presentation of gifts, etc., in this connection to those who were participants in the conduct of the ceremonial, His Holiness was present at the function and presided. After the conclusion of the function Their Highnesses performed pādapooja to His Holiness and received khillats and phalamantrākshate with blessings. Also the ladies of the Zenana.

26th May 1912.—His Holiness' presence at His Highness the Mahārāja's Birthday celebration at the Palace as usual for pādapooja and conferment of blessings.

25th July 1912.—Chāturmāsya Sankalpa.

1st August 1912.—Bharāpanam granted to Rāni Srī Shankarammagāru of Vanaparthi.

29th September 1912.—His Holiness at Kareeghatta near Seringapatam for darshan and seva of Srī Srīnivāsa Swāmi on the hill.

24th April 1913.—The adopted mother of Srī Rameshwara Rao Bahiri Balawant Bahadur, Srī Rāmachandra Ammayya and other ladies of the Zenana who arrived in Mysore as the guests of His Holiness Srī Swāmiji; but were received as the guests of the Palace and

had the Seshadri House placed at their disposal to enable them to have darshan, etc., of His Holiness as early and frequently as possible. His Holiness was very much pleased at the display of courtesy and regard shown by His Highness the Mahārāja, Her Highness the Mahārāni and other members of the Royal Family to his guests.

In the afternoon Srī Rāja Rāmeshwar Rao himself arrived and was welcomed at the Railway Station by the representatives of the Srī Mutt and by Palace officials and was driven in a Palace coach to Sir Seshadri House and joined his family. The Palace provided for them all in a right royal manner. The famous vidwan and philosopher Acharla Rangācharlu accompanied the Rāja.

25th & 26th April 1913.—The Vanaparthi party performed darshan of Lord Srī Hayagrīva and His Holiness Srī Swāmiji in the morning and in the evening.

27th April 1913.—The Vanaparthi party having arranged to proceed to Seringapatam on the morrow for Lord Srī Ranganātha's darshan was to be the guest of His Holiness in the Mutt at S. Koppal near the northern end of the Wellesley Bridge.

28th April 1913.—At the request of these distinguished guests from Hyderabad, His Holiness arranged for Dolotsavam in the jewelled cradle for Srī Hayagrīva.

29th April 1913.—According to previous arrangements the Vanaparthi party proceeded to Seringapatam and after ceremonial 'snānam' in the Cauvery at the Koppal, arrived at Srī Ranganāthaswāmi's temple. At the approaches to the temple, in accordance with instructions previously communicated by the Deputy Commissioner, Mysore District, to the Amildar of the Seringapatam Taluk, certain temple maryadas (honours) were offered to the distinguished visitors as are ordinarily

accorded to personages of the same status. Having received the honours, the visitors entered the temple followed by the officials and were conducted to the various shrines of the Deities and received Śrī Shatagopam, teertham, tulasi prasādam, garlands, etc., and emerged from the temple and made way to the Koppal Śrī Mutt, where too, they performed sevas at the shrine of Śrī Hayagrīva and the Brindāvanams enshrining the remains of the two great Swāmis interred there, viz., Śrī Śrīnivāsa Brahmaṭantra and Śrī Śrīnivāsa Deshikendra Brahmaṭantra : Parakāla Swāmis, and then had dinner. After a few hours' rest, the party returned to Mysore in the evening at 7 o'clock.

1st May 1913.—Śrī Vanaparthi Rānī Rāmachandra Ammayyagāru's mother Śrī Chandrammagāru of Balamoor or Palamoor District of Hyderabad State had the privilege of receiving "Chakrāṅkanam" at the hands of Śrī Swāmiji.

2nd May 1913.—The Rānī Śrī Rāmachandra Ammayyagāru of Vanaparthi and Śrī Dorasāni Janammagāru of Talakalapalli had the privilege of "Bharārpanam" at the hands of His Holiness, who conferred Śrī Bhāgavath teertham and Śrīpāda teertham of His Holiness, who bestowed on the individual members of whole party, khillats and phalamantrākshate.

3rd May 1913.—The Vanaparthi party had tadīyārādhanē performed on a grand scale at their expense in the Śrī Mutt after performing pādapooja to His Holiness individually and offered sambhāvanē individually, too, and were the recipients of Śrīpāda teertham after Śrī Bhāgavath teertham.

4th May 1913.—The ladies of the Vanaparthi party and with their young male children paid a ceremonial

visit at 5 o'clock to the Sannidhāna of Mahāmāthrusrī Śrī Vānivilāsa with three khillats, which they offered to Her Highness Śrī Mahāmāthrusrī, to Her Highness Śrī Mahārāni of Lakshmilāsa, and to Her Highness the Yuvarāni Śrī Kempucheluvājammannavaru.

5th May 1913.—At 11-45 A.M. the Vanaparthi party having had to leave suddenly to their place, Her Highness the Mahārāni of Vānivilāsa Sannidhāna, having been appraised of this was pleased to send four khillats to Śrī Rāni and the children to the Railway Station. Śrī Rāni received the same after making apologies for the unavoidable sudden departure, and promising to take the next earliest occasion to pay her respects to Śrī Mahāmāthrusrī and sent back the messengers with suitable presents.

18th May 1913.—At the request of the latter, His Holiness sent phalamantrākshate and blessings with accredited representatives to Śrīmad Raja of Gadwal (Hyderabad) for presentation on the occasion of his marriage.

27th May 1913.—This morning Śrī Charles Wahab, brother of Śrī Rāni Shankarammagāru of Vanaparthi with his son Śrī Govinda Reddy arrived at the Mutt for darshan of His Holiness, and was lodged in Śrī Nanjarāja Bahadur's Chattraṁ and was the guest of His Holiness. In the evening he arrived at the Mutt and had darshan of His Holiness and offered Sambhāvane.

14th June 1913.—His Highness the Mahārāja's Birthday celebration in the holy presence of His Holiness as usual with pādapooja, etc., at the commencement as usual; grant of Śrī Bhāgavath and Śrīpāda tēerthams by His Holiness followed by khillats and phalamantrākshate, garlands, bouquet, etc., and blessings. The usual Sambhāvane by His Highness the Mahārāja after

pādapooja. The Dewan Sahib, the brother-in-law of His Highness and the Members of the Council then received phalamantrākshate at the hands of His Holiness.

20th June 1913.—Sri Swāmi's representative Sri "Sarasakavibhushanam" Sri Hosadurgam Ranganatha Desikācharya who conveyed His Holiness' blessings and khillats to Gadwal on the occasion of the Rāja's marriage returned this morning and submitted the Rāja's khillats, etc., to Sri Hayagriva and to Sri Swāmi and was himself awarded shawls, etc., with His Holiness' blessings and phalamantrākshate.

20th July 1913.—Chāturmāsya Sankalpam. At the "Panchashānthi" in the Sri Mutt, the Palace Controller and others were present to offer sambhāvana on behalf of His Highness the Mahārāja.

4th June 1914.—Birthday celebration of His Highness the Mahārāja Sri Krishnarājendra Wodeyar Bahadur. His Holiness' presence ■ the Ambā Vilās Durbar. Just after the Dharmādhikāris, Palace Purohits and Vidwans had made pranāms to His Holiness, Their Highnesses Srīman Mahārāja and Srīmad Yuvarāja arrived and made deep obeisance to His Holiness. After the enquiry of His Highness' and Royal Family's welfare ■ by His Holiness the former offered the usual pādapooja with the Sambhāvana and was the recipient of garlands and bouquet, Sri Bhāgavath teertham and Srīpāda teertham and khillats and phalamantrākshate along with blessings at the hands of His Holiness.

His Highness the Yuvarāja then received Sri teerthams. The Dewan Sri Seshadri Iyer, Sirdar Sri Kantharaj Urs, Col. Sri Desaraj Urs, Sirdar Sri Lakshmi-kantharaj Urs were then the recipients of His Holiness' blessings with phalamantrākshate. His Holiness then

returned to the Sri Mutt in time for Ijyarādhnam at noon.

7th June 1914.—This morning a great Yagnam under the distinguished patronage of His Highness the Mahārāja, named “Agnishtomam” was started in the Mahārāja’s Sanskrit College, Mysore. Sri Ankoor (Hyderabad State) Varada Deekshitar, the Yajamāna, the Rutwiks and others engaged for conducting the sacrifice under the supervision of His Holiness made ceremonial entry to the Yagnashāla.

10th June 1914.—His Holiness attended the Yagnam mentioned above, in the morning.

11th June 1914.—This day again His Holiness repeated his visit to the Yagnashāla.

5th July 1914.—At 4-30 P.M. His Holiness proceeded to the Palace for granting Shāstraic Upadeshams to the members of the Royal Family and returned at 6 P.M. to the Sri Mutt.

7th July 1914.—Chāturmāsya Sankalpam.

7th September 1914.—His Highness the Mahārāja and Her Highness Sri Mahārāni and other members of the Royal Family arrived at the Sri Mutt at 4 o’clock in the evening to make enquiries about His Holiness’ indisposition.

16th October 1914.—His Holiness again indisposed to-day.

21st October 1914.—At 5-30 P.M. Their Highnesses Srīman Mahārāja and Srīmad Yuvarāja and the ladies of the Zenana arrived at the Sri Mutt to make enquiries about His Holiness’ health which had begun to cause anxiety, and returned to the Palace at 6 P.M.

28th October 1914.—At 2-30 P.M. this afternoon the Palace Durbar Bakshi Sri Lingaraje Urs came to

Srī Mutt and informed His Holiness that His Highness the Mahārāja would be going to the Mutt at 5 o'clock to obtain His Holiness' opinion in the matter of selecting the best successor to the Holy Peetham from amongst the disciples in the event of any emergency, considering the serious turn which seemed to be taking place in His Holiness' illness.

On being made acquainted with His Holiness' choice which had already on a previous occasion been mentioned to and approved by His Highness the Mahārāja and Her Highness the Mahāmāthrasrī, His Holiness was informed that at 4 o'clock in the evening an ordinary Mena with the usual Zillo maryāda had been commanded by His Highness to be sent to Srī Purāṇam Narasimhācharya Swāmi, Dharmadhikari of Gadwal Samsthānam (Hyderabad State) to conduct him to the Palace, that His Highness may request him to accept the successorship to the Holy Peetham of Srī Brahmatantra Parakāla Mahā Samsthānam and become the Kulaguru of the Mysore Rulers. Srī Lingaraj Urs begged His Holiness to make the necessary arrangements to enable His Highness to implement his desire. Accordingly His Holiness sent the Srī Kāryakartha, his brother, the Agent of the Srī Mutt at Tirupathi, the Mukhami, and Srī Magadi Rāmachandrāchar to communicate to Srī Purāṇam Narasimhācharya Swāmi the desire of His Holiness and of His Highness and ask him to comply with the same and forthwith to proceed to the Palace in company of the aforesaid Viḍwans of the Srī Mutt and the Palace to have interview with His Highness the Mahārāja.

Accordingly Srī Purāṇam Narasimhācharya Swāmi started to the Palace, seated in the Mena and escorted by the "Zillo" with band and music, accompanied by the

Vidwans. Passing through Ramāvīlas Agrahar Śrī Āchārya arrived at the Kareekal Thotti gate. The Āchārya Swāmi was met and welcomed by Durbar Bakshi Śrī Līngaraj Urs, Śrī Guru Rao, Mukhtesar, Ayudhashāla, Śrī Govinda Rao and others. They conducted him to the office in the first floor of Kareekal Thotti. As the Āchārya approached the door of the office room His Highness the Mahārāja emerged and led him to a chair facing north and performed namaskāram and sat in a chair facing east. An illuminating conversation ensued between His Highness and the Guru-elect. His Highness having expressed his deep gratification at the choice of his Paramaguru and begged the Āchārya Swāmi on his own behalf too to grace the Holy Peetham of the Parama Kulagurus of Mysore Samsthānam and loyally, carry out the traditions and functions attached to the august position, and continue to preserve with fidelity and devotion the constitution, the dharma and the services to the Deity and carry out and advance forward the various services rendered by His Holiness Śrī Krishna Brahmatantra Parakālaswāmi during his long and chequered regime without prejudice to the customs, tradition and services rendered during the centuries by the previous occupants of the Peetham. His Highness also entreated the Āchārya Swāmi to have the interests of the State, the Royal Family, the peoples of this Premier State and help preserve the hoary culture of the land, and cement the cultural relations of the State with those living outside its limits and bring glory to the land and constantly grant his blessings. Having obtained the Āchārya's assent and promise to walk in the footsteps of the line of the great Swāmies with, of course, the unfailing support and co-operation of Their High-

nesses and the officials of the State as well as the public. His Highness presented phalam and khillats to his Āchārya-elect, and performed namaskārams. The Āchārya, in his turn, granted phalamantrākshate to His Highness and with his permission took his departure.

The Āchārya then repaired to the Srī Mutt in the same Mena and with the same escort, obtained darshan of the Deity and having performed pradakshinam and namaskārams to the Swāmis in the Brindāvans came to His Holiness, performed namaskārams, and having rendered him full account of the proceedings in the Palace, sat in front of His Holiness bending his head in devotion and with a heart heavy with the weight of the huge responsibility thrown on him. His Holiness encouraged the Āchārya and assured him of the full support of God in his tasks, and himself felt immensely relieved as to the future of the great institution over which he had the privilege to preside with such distinction for a period of twenty-nine years.

His Highness the Mahārāja came to the Mutt at 5 o'clock and acquainted His Holiness the fact of his having faithfully carried out the will of His Holiness and appealed to him to have his mind at rest during the remaining period of his life which God may vouchsafe for him. His Holiness expressed his deep sense of satisfaction and relief and blessed His Highness with khillats and phalamantrākshate. His Highness performed pranāms and took leave of His Holiness.

1st November 1914.—As a preliminary to the assumption of "Turiyāshrama sweekāram" by Srī Purānam Narasimhāchārya Swāmi of Gadwal to fill "Srī Parakā-lāsthāna Peetham" on the morrow in obedience to the command of His Holiness Srī Krishna Brahmatantra

Parakālaswāmi, Śrī Narasimhāchārya proceeded to Kuppanna Garden (near Hardinge Circle, Mirza Road) tank, seated in the "Krishnavilas Mena" for ceremonial bath, after the Ashta Vasu, Nāndi Shrāddh, Punyāham, etc., in the Śrī Mutt in the morning.

2nd November 1914.—In the august presence of, and under instructions from, His Holiness Śrī Krishna Brahmatantra Parakāla Swāmi, Śrī Purānam Narasimhāchārya Swāmi, Dharmādhikāri of Gadwal Samsthānam (Hyderabad State), with due solemnity assumed the "Turiyāshram" directly from His Holiness in the presence of Palace Dharmādhikāris, Mahāvidwans and the leading "Laukikas" and "Vaidikas" of the Capital and sojourners in Mysore from abroad.

5th November 1914.—Pattābhisheka Mahotsavam of Śrī Vāgisha Brahmatantra Parakālaswāmi. At 11 o'clock in the morning, in the august presence of both His Holiness Śrī Swāmi and His Highness the Mahārāja, His Holiness Śrī Vagisha Swāmi (Śrī Narasimhāchārya of Poorvāshramam) was placed on the Holy Peetham of Śrī Parakāla Mutt (amidst the acclamations of the grand Sabha which had gathered for the occasion in the spacious hall in front of Śrī Hayagrīva Sannidhi) and was hailed as (His Holiness) "Śrī Vāgisha Brahmatantra Parakāla Mahādesikar", while the Vedic hymns, the Upanishads, the Divya Prabandhams were being recited inside, and while the Palace bands were playing and the Zillos like Gagribhalyam, etc., were shaking vociferously with jayaghosham by the Military outside, and the Palace battery firing the 21 salutes.

Temple honours from Melukote, Srīngapatam, Tondanur and from the Mysore Fort temples were then offered individually to His Holiness which His Holiness

received standing on the floor by the side of the "Simhasanam", His Highness the Mahārāja stationing himself all this time to the right of the elder Holiness facing north. The newly installed Swāmiji then granted khillats, phalamantrākshate and blessings to His Highness the Mahārāja. His Highness then sat on the laced double-shawls' āsanam and under instructions from the Senior Swāmiji the new head of the Sri Mutt bestowed presents on the assembled Vidwans and others, getting them touched by His Highness previously. Sri Ranganātha Deshikāchārya Swāmi was the first to receive the gift as the poet composed the "Taniyam", the next being the Srikārya-kartha Srīman Srīnivāsa Rāghavāchārya Swāmi. This over, His Highness made pranāms and returned to the Palace, with Their Holiness' leave.

The Arasu gentlemen and the "Laukikas" having been honoured with phalamantrākshate, His Holiness Sri Vāgisha Brahmatantra Parakālar now started to make his first official visit to the temples in the Fort, escorted by the first class honours and returned to the Mutt at 4 o'clock.

8th November 1914.—At 7 o'clock this morning His Holiness Sri Krishna Brahmatantra Parakālaswāmi made his journey to Paramapadam to the grief of all who knew him, who had had his darshan and who had had the privilege of serving him and who had had the unique fortune of being present at the daily sabhas and taking part in them and those who had the privilege of being his disciples, and above all those who had the fortune of obtaining chakrāṅkanam, mantropadesham, and prapadanam and listening to his own commentaries in the Sadas on the hundred odd works he composed. The juice of fruits of the tapasya of the three predecessors in office, had all

flowed to him and had become the amṛita whose dhāra had brought shānti, jñānam, etc., to all who had come into contact with him, particularly Their Highnesses the Mahāmāthrasri, the Mahārāja, the Mahārāni, the Yuvarāja, Sirdar Srī Kantharaj Urs, etc., the Mahārājakumāris, the Arasu noblemen, the Rājas and Rānis of Vanaparathi, Gadwal, Atmakur, ■c., etc., in Hyderabad.

The Mutt authorities lost no time in communicating the news to Their Highnesses who forthwith sent Srī Lingaraj Urs, the Palace Durbar Bakshi, to proceed to the Mutt and instruct the Agent to get into touch with the Palace officials and make all the arrangements necessary to grant a fitting interment, etc., to the body which enshrined the blessed soul, according to the Shāstras and the māmoḷ, in the matter of Palace honours and formalities, in consultation with and obedience to the commands of the successor Srī Vāgīsha Mahādes̥hikar.

The Srīchoorna Paripālanam and ceremonial bath being the first to be accorded to the deceased, one poornakumbham mounted on the elephant with nine others from the Fort temples borne by Srīvaishnava Vidwans in the midst of Vedic and Prabandha recitations escorted by Palace honours were brought from the "Doddakere" tank and placed in the apartment where His late Holiness' body had been installed in the "Kāla-shepakūtam", facing north. By this time a great assemblage had gathered in the Mutt for final darshan of His Holiness' "Charamavigraha", among whom were the Palace officials, the Arasu noblemen, the Deputy Commissioner, Srī Rāna Saheb, the District and Taluk Officials, the Dharmādhikāris, the Vidwans, citizens of Mysore; men, women and children, who had hurried thither from Srī Chāmundi Rathotsava darshanam on the

Hill. Srīchoorna Paripālanam over in the midst of Vedic and Divyaprabandham recitations, prokshanam from the Kalashams took place and the Charana-vigraham was then taken out and placed in the Vimānam and was carried with all first class honours, with chanters of Vedas and Prabandham led by the new Swāmijī, round the Jagannmohan Palace and through the Santhepet into the rear portion of the Mutt in the open space and was interred with all formalities in the "Tiruppukuli". The Brahmakapālam having been broken open by the breaking of cocoanuts, and the prasādam having been distributed, the interment ceremony was concluded by the covering up of the receptacle followed by the Avabhṛthasnānam by all.

12th November 1914.—The Rāja of Anegundi (Hyderabad State) who was the guest of the Palace visited the Srī Mutt in the evening and having obtained darshan of His Holiness, offered sambhāvanē consisting of shawls with plates of flowers, fruits, etc., for Srī Hayagrīva.

13th November 1914.—The Rāja of Anegundi repeated his visit and had darshan of Srī Hayagrīva, teertham, etc., and was granted khillats, phalamantrākshate, garlands, bouquet, along with His Holiness' blessings.

17th November 1914.—Srīchoorna Paripālanam by the authorities and goshti of the Melukote Srī Nārāyana-swāmi temple. The articles were first deposited in the Srī Rāmānujāchārya Shrine in Srī Prasanna Krishnaswāmi temple in the Fort and brought from there with all temple honors including elephant with kettle drums heading the procession.

20th November 1914.—"Karapam kodam" Mahotsavam celebration. By the time the Abhigamanam in the morning had been concluded first class honours had

arrived at the Mutt. The Palace Vaidika and Laukika Brahmins, Ritwiks, Purohits, etc., the Arasu noblemen, the Dharmādhikāris, Veda and Divyaprabandham reciting Vidwans and the leading citizens had gathered together in the Mutt, to escort His Holiness Śrī Swāmiji to the temples and then through the four Royal Streets in the Fort (now no longer existing as such) with the kumbhams.

Just then honours and prasādam sent by Śrī Mahant of Tirupati (according to Mamool) were brought in from Śrī Prasanna Krishnaswāmi temple with honours. It was followed by similar honours from Śrī Narāyana-swāmi's temple at Melukote.

His Holiness having given instructions that these should form the van of the procession, they were not to be presented then and there, before the Karupamkodam had been set up in the temple of Śrī Prasanna Krishnaswāmi.

His Holiness started now. The procession passed through the Santhepet and turning southward, entered the northern gate of the Fort and arrived at the Śrī Prasanna Krishnaswāmi's temple. After receiving the usual maryādas which were offered near the "Kudure Bāgila" His Holiness entered the temple and having performed Sevas in all the Sannidhis seated himself in front of the shrine containing the "Bhaktavigrahas" (of Śrī Mummadi Krishnarāja Wodeyar with his spouses) in front of Śrī Rāmānujar Sannidhi. There the honours sent by the Śrī Mahant of Tirupati were offered ■ His Holiness with due formality. Then came the distribution of gandha, pushpa, tāmboolam, etc., and prasādam which had been previously offered to God as Nivedana, among all present. The consecrated kumbham having been now placed on the elephant and carried by Śrī

Śrīnivāsa Rāghavāchārya Swāmi with two Chamarams held behind, led in the van by the Pālki containing prasādams, etc., from Tirunārāyanapuram (Melukote), the elephant with the kumbham following with the nine other kumbhams under the shade of the silk-and-wool pavilion, led by His Holiness Śrī Swāmiji at the head of the "Ubhaya Goshtis", the Karupamkodam procession reached the main gate of the Palace where a Simhāsana had been placed. His Holiness sat upon it and on behalf of the Goshtis received the worship offered on behalf of the Palace by the priests and others. The Goshtis āraḍhanam having been over, the procession restarted and passing through the four main streets of the Fort receiving āraḍhanam at every house, emerged from the Fort by the south gate (now Śrī Varāha Gate), and passing by the side of the Mahārāja's Sanskrit College and through Santhepet, reached the portals of the Śrī Mutt where the Goshtis with His Holiness had āraḍhanam performed by those assembled and re-entered the Mutt.

There standing in front of the Brindāvanam of the late Śrī Swāmi, his successor offered sambhāvanam.

Then sambhāvanam and khillats sent by Sirdar Śrī Kantharaj Urs were offered to the Swāmi in the Brindāvan.

Then His Holiness in Asthānam received Sambhāvanam and Maryādas from the temples of Melukote, Seringapatam, Karighattam Tondanur and Mysore.

With this the Karupamkodam Mahotsavam concluded.

23rd November 1914.—First Pādapooja (Special) at the Palace to His Holiness Śrī Swāmiji by His Highness the Mahārāja in connection with the former's accession to the Gādi.

22nd March 1915.—His Holiness' first visit to Melukote after his accession for seva of Vairamudi Mahotsavam, the visit being of a ceremonial character attended with all the formalities such as the first class escort at the times of starting, the temple maryadas, etc., at Paschimavāhini from the temples of Seringapatam, according to previous practice obtaining from centuries. Arrival at S. Koppal Sri Mutt at noon.

23rd March 1915.—After "Ijyārādhnam" departure from Sri Mutt at 2 o'clock and arrival at Sri Balaraj Urs' chatram in the evening.

24th March 1915.—Departure from the chatram at 12 o'clock and arrival at the Sri Mutt garden at Kadalgere at 5-30 A.M. After 'Āhnikam' and 'Abhigamānarādhana', departure at 9 o'clock to Melukote.

After the usual reception with the customary "agramaryādas" by the temple authorities, sevas at Sri Nārāyanaswāmi shrine, followed by sevas at Sri Cheluvārāyaswāmi, Sri Ammanavarū, Sri Paramapadanātha (with many of the Ālvars within the shrine), Sri Chakratālwar, Sri Tirukkacchi Nambi, Sri Sampige Ālwar, Sri Nāthamuni and Ālavandar (the last three within the navaranga of Sri Ammanavarū's Sannidhi), Sri Bhāshyakārar, Sri Pillai Lokachāryar and then round the temple, at Sri Jeyar and in the "Rājavidhi" (main street) at Sri Vedanāthāchariar, His Holiness reached the Sri Mutt (Hayagrīva Sannidhi) on the Kalyāni Sarovar within sight of Sri Nrisimha on the hill standing on the eastern bank.

25th March 1915.—Visit to Sri Yoganarasimha Swāmi on the hill in the morning after the Abhigamana.

26th March 1915.—His Holiness' presence at the Vairamudi Seva. Sri Rāma Navami.

29th March 1915.—His Holiness at the Rathotsavam of Śrī Cheluvarāya Swāmi.

1st April 1915.—His Holiness at “Avabhṛitham” at noon.

In the evening Śrī Rāmapattābhisheka Mahotsavam for Śrī Cheluvarāyaswāmi at the Śrī Mutt.

2nd March 1915.—His Holiness’ visit to Śrī Veda-Vedānta Bodhini Pāthasāla (Sanskrit College) at Melukote. After an illuminating address on the value of abiding in this, the most favoured of all the “Divyādesams” by Śrī Rāmānuja, distribution of shawls and dhoties to the Vidwans at the institution.

3rd April 1945.—Distribution of presents to the temple employees and the leading citizens and Pundits.

4th April 1915.—Visit to Śrī Varāha Sannidhi on the Kalyāni at the foot of the hill.

Bhoori Dakshina and distribution of dhoties, etc., to every one of the temple employees of the place including policemen, menial servants, etc.

5th April 1915.—His Holiness’ visit to the temple of Śrī Nārāyana Swāmi and all the shrines therein prior to departure from the place, and arrival at Śrī Bale Urs’ chatram in the early hours of the morning.

6th April 1915.—At noon visit to Tondanur and arrival at S. Koppal in the evening.

7th April 1915.—Visit to Śrī Ranganātha Swāmi and Śrī Lakshmīnṛsiṃha Swāmi temples in the Śrīraugapatnam Fort. Return to Koppal at noon.

8th April 1915.—Arrival at Mysore.

23rd June 1915.—Celebration of His Highness the Maharāja’s Birthday with His Holiness at the Durbar in the Palace for receiving pādapooja and bestowal of Śrī Bhāgavath and Śrīpāda theerthams and blessings on

His Highness, the Royal Family and the heads of the Administration, the Dharmādhikāris, etc. This was His Holiness' first presence at this most important State function after his accession to the Brahmapeetham.

Subsequent visits during his lifetime followed as a matter of course like the other visits as on the occasions of Birthday celebrations of His Highness the Yuvaraja, the Mahārājakumāris (whenever they were observed at the Palace).

Also the usual visits to the Palace on the occasion of the performance of the annual ceremonies of His late Highness Srī Mahārāja Chāmarājendra Wodeyar Bahadur for granting Srī Bhāgavath thūrtham and Srīpāda thirtham after receiving pādapooja by His Highness at the conclusion.

15th July 1915.—At 4-30 P.M. His Holiness was at the Palace with His Highness the Mahārāja for expounding certain features of Srī Rāmānuja's philosophical system and to request His Highness to be the Mutt's guest at Melukote—so dear to Srī Rāmānuja—during His Highness' proposed visit to the place with the entire Royal Family. His Holiness returned at 5-30 P.M.

17th July 1915.—His Highness' visit to Melukote for darshan and seva, accompanied by the Royal Family and a large retinue. His Highness' presence in the Mutt for seva and "Arogame".

20th July 1915.—At the celebration of the annual Tirunakshatram of His Holiness, Sambhāvane with khillats were sent as usual, from the Palace and also by Sirdar Srī. Kantharāj Urs.

22nd July 1915.—Arrival at Srī Mutt of Srīkārya-kartha Srī Srīnivāsa Rāghavāchārya from Anegondi Samsthānam bringing with him khillats and sambhāvane

sent by the Rāja for His Holiness' acceptance for Sri Hayagrīva. This was in return for the Sṛimukham with phalamantrākshate sent by His Holiness on his accession to the gādi. The Sṛimukham and the khillats on their arrival had been taken in Royal procession through the town and read in the Durbar specially held for the purpose in the Anegondi Palace after being worshipped with Archana, Nivedana and Mangalārathi, etc.

24th July 1915.—This afternoon, His Holiness' son (adopted) of his grihasthāshramam, Sṛiman Purānam Sṛinivasa Deekshāchārya who had halted at Seringapatam on his way to the Capital, was met at Boppanahalli "Isthakapal" (escort) spot and having been welcomed on behalf of the Palace and escorted in a "Mena" with ordinary Zillo, Tāsamar, etc., was conducted to Sṛikāryakartha Sṛi Sṛnivāsarāghavachārya Swāmi's house.

26th July 1915.—First Chātermāsya Sankalpam of His Holiness. At "Panchashānti" His Highness the Mahārāja was present. As soon as he arrived after being received with the usual maryādas from the square in front of the Jagannohan Palace, carried by the Brahman Pundits of the Mutt, with the chatrīs, chāmaras, silver maces, Asmāngiris, etc., His Highness was straightaway conducted to Sṛi Hayagrīva Sannidhi where His Holiness performed Mangalārathi and offered it to His Highness and the Sṛi Bhāgavath-theertham and coming out of the Sṛi Sannidhi seated himself on the Simhāsana and with His Highness in front of him seated on the folded pair of laced shawls placed there. The "Panchashānti" over, His Holiness stepped out of the seat and standing, received the Maryādas and prasādam from the Melukote, Tondanur, Seringapatam, Karighattam and Mysore. His Highness, too, remaining in the standing posture

After this, His Holiness and His Highness resumed their seats. His Holiness, then, in expounding two stanzas which he composed on the spot dwelt on the need, importance and significance of the ceremonial performed and the utterance of the "Panchashānti" in Vedic shanti hymns for the peace of the whole "Brahmāṇḍam" and the need for its support by Kings, Governments and peoples everywhere for such observance at the commencement of Chāturmāsya Vratam, obtaining in India ever since the coming into existence of "rājas", "rājyams" and "prajāḥ" in the remotest times and congratulated on the Mysore Royal Family on its unceasing efforts in the direction of maintaining all these traditions intact. His Highness the Maharāja then rose and performing pranāms, uttered the customary slokas extending the invitation of himself and the State to Śrī Swāmiji to stay here and hold the sabhās, etc., and engage in the propagation of the Darshanās for the benefit of the public during the coming Chāturmāsya.

His Highness then offered sambhāvana, khillats, etc., and was the recipient of garlands and bouquet, khillats, phalamantrākshate along with blessings. After this, His Holiness granted phalamantrākshate, garlands to the assembled Arasu gentlemen, Dharmādhikāris, Vidwans and Laukikas and Vaidika citizens. Bhōoridakshine for the citizens in the evening including women and children.

29th July 1915.—Commencement of the Mahā Vidwat Sabha lasting for a fortnight. Examinations of the scholars of the higher classes of the Sanskrit College, discussions on Vedānta (Dwaita, Adwaita, Vishishtā-dwaita), Tharka, Mīmāṃsā, Vyākaraṇa, Sāhitya, Alan-kāra, Sāṅkhya, Jyotiṣa, Āgamas, Dharmasāstras, etc., by the Pundits, some hailing from the districts and

from distant places like Vanaparathi, Gadwal, Atmakoor and other places ■ also from the South.

This Chāturmāsya Sabha had always been the annual feature from centuries. His Holiness' students, disciples as well as non-disciples, including "the Trimathasthas" were subjected to the examinations. The Sabha may be termed as a sort of "Jānāyagaṇam" in which all the different schools of thought participated for mutual benefit. At the conclusion, a grand Vidwat Sabha assembled when distribution of shawls, dhoties and cash took place according to the position of the Pundits and merits of students.

26th November 1915.—Visit to the Palace and interview with His Highness the Mahārāja, of Śrī Śrīnivāsa Deekshāchārya, son of His Holiness of poovāshramam. After a brief and illuminating conversation and enquiry of welfare and qualifications of the visitor, His Highness was graciously pleased to administer valuable advice to the young man in the matter of acquisition of knowledge, scholarship and character consistent with his heredity and family traditions. The visitor giving an assurance that he would loyally and devotedly try to carry out His Highness' Upadesham, His Highness bestowed on him khillats and "Suttu Vilyam". The young man proceeded directly to the Mutt and submitted a faithful report of the proceedings in the Palace, to the pleasure and gratification of His Holiness who also advised him to loyally and steadfastly follow the path indicated by His Highness the Mahārāja. Faithful to the advice tendered by His Highness the Mahārāja, and His Holiness Śrī Swāmiji, the young man is now a famous Vidwan having earned the title of "Tarkaratnam" conferred on him at a Vidwat Sabha in Northern India,

and has been doing valuable work rendering signal service as an Assistant Professor in Sri Chāmarājendra Sanskrit College at Bangalore, without any communal prejudices, a remarkable characteristic feature of his nature, Veerashaivas constituting the bulk of his students receiving free and ungrudging tuition in his residence at all hours outside College.

19th May 1916.—In recognition of the Srīmukham sent by His Holiness announcing his accession to the Gādi, the Rāja of Vanaparthi (Haiderabad State) sent khillats and Sambhāyane to Srī Hayagrīva and His Holiness Srī Swāmijī, having first got the Srīmukham worshipped in all solemnity in open Durbar with Archana, "Shodashopachāram", Nivedanam, Mangalārathi, etc., after having caused it to be carried with all rājamaryādas in the high streets of his Capital. Also sambhāyane and khillats, in connection with the marriage of Srī Sow. Ramachandramma, the princess, daughter of the Rāja, His Holiness' blessings with khillats and phalamantrākshate for the same having been sent previously through Srī Hosadurgam Sreenivāsa Desikāchārya Swāmi.

The grandson of poorvāshram of Srī Ahobila-swāmijee had darshan of His Holiness and was the recipient of khillats and phalamantrākshate.

12th June 1916.—Birthday celebration of His Highness the Mahārāja at the palace—with pādapooja to His Holiness to mark the beginning and the obtaining of His Holiness' blessings after Srī Bhāgavath and Srīpāda theertham, etc.

17th July 1916.—Chāturmāsya Sankalpam.

12th August 1916.—"Vidwat Bahumāna Sabha" at the Sri Mutt at the conclusion of its sittings since the day after Chāturmāsya Sankalpam.

13th August 1916.—Birthday celebration of His Highness the Yuvarāja at Bangalore Palace. His Holiness' blessings with khillats, etc., received by His Highness there.

20th December 1916.—Owing to the illness of Their Highnesses the Mahārāja and Srī Yuvarāja, special services to Lord Śrī Hayagrīva and Srī Lakṣmīnārāyaṇa, such as "Sahasranama Apamarjana Japam", etc., performed in Śrī Mutt having resulted successfully in their rapid recovery, in gratitude to the Deities special Dolotsavam in the jewelled cradle having been arranged, Their Highnesses graced the Utsavam with their presence and after darshan, seva and the receipt of Mangalarathi, Theertham and Prasada, at the hands of His Holiness, attended a brief "Asthānam" and received blessings in the shape of two slokas composed for the occasion and expounded. Then the distinguished visitors listened to the "Śwasthivāchanam" and "Rājāsheervādam" in the shape of Vedic hymns pronounced in the assembly by Pundits and rose, and having performed pranāms received khillats and phalamantrākshate and took leave of His Holiness after expressing their gratitude to His Holiness.

The function lasted from 8 P.M. to 10-30 P.M.

24th December 1916.—Śrī Bheemareddigāru of the Royal Family of Gadwal having had "Bharāpanam" done by His Holiness for the salvation of the soul of his daughter Śrī Ranganāyakammagaru on the eve of her demise, caused Samārādhana performed at the Mutt at his expense for the peace of the departed soul.

Sambhāvana and khillats were also presented by special messenger sent by Śrī Bheemareddigāru.

1st June 1917.—His Holiness' presence in the palace on the occasion of His Highness the Mahārāja's Birthday

celebrations, to offer his blessings in person. The usual pādapooja, etc.

2nd June 1917.—Dolotsavam in the evening at Srī Mutt, as usual, in honour of His Highness the Mahārāja's Birthday, it being Ekādasi the previous day.

30th November 1917.—On the occasion of the marriages of a son and a daughter of Srī B. Ramakrishnarao, Palace Controller, His Holiness sent khillats and phalamantrākshate along with Srī Hayagrīva's blessings to the couples, through Srī Mukhāmi Narasimha Rāghava-chārya.

27th January 1918.—Receipt of Sambhāvane, khillats, etc., at the Mutt sent by Srī Bheemareddigaru of Gadwal offered to His Holiness in the previous month Mārgasira at the performance of "Saptāha".

20th February 1918.—Surprise unofficial visit by His Highness the Mahārāja to the Mutt to have darshan of His Holiness, to be initiated into certain vital points relating to Vedānta. His Highness was accompanied by Durbar Bakshi Srī Lingarāj Urs. His Holiness gave a most illuminating upadesham on "mantrārtham" to his distinguished truth-seeking Royal sishya, to which His Highness expressed his deep sense of gratitude and took leave of His Holiness after receiving khillats and phalamantrākshate. The interview occupied over an hour. On his return to the Ambāvilas His Highness sent khillats, suttuvilyam, etc., through the Durbar Bakshi to be offered to Srī Hayagrīva.

5th June 1918.—His Holiness' presence at the Birthday celebration of His Highness the Yuvarāja at the Palace to confer blessings. The usual pādapooja and receipt of Srī Bhāgavat and Srīpāda theertham by Their Highnesses and offer of Sambhāvane.



His Highness the Maharajadhi Raj
Lieut.-Col. Sir Venkataramana Singjee Deo Bahadur
Bandhavesh, G.C.S.I., Rewa State

9th June 1918.—In response to an invitation from His Highness the Mahārāja of Rewa, Central India, His Holiness sent Śrī Mukhāmi and Śrī Rāmachandrācharyar, for consultations with regard to the proposed visit of His Holiness' tour in Northern India, to enquire whether it would be possible to include the State of Rewa in His Holiness' itinerary, and if possible to discuss the arrangements which might have to be made. His Holiness sent khillats and phalamantrākshate with blessings to His Highness the Mahārāja (Śrī Venkata Rāman Singhji Bahadur) through the messengers.

20th June 1918.—Celebration of His Highness the Mahārāja's Birthday with His Holiness' presence at the Palace Durbar Hall as usual before the commencement pādapooja, etc.

26th July 1918.—Chātur-māsya Sankalpam.

19th August 1918.—In connection with the Chātur-māsya the annual Vidwat Bahumāna Sabha, at the conclusion of the daily Sadas since the Sankalpa celebration.

21st August 1918.—Visvarūpa Yatra. His Holiness' ceremonial return to the Capital with First Class Honours from Seringapatam on the conclusion of the Chātur-māsya.

31st August 1918.—His Holiness' visit to the Palace at 4 P.M. for the purpose of Upadesham to Their Highnesses and all members of the Royal Family on the Vishistādwaiṭha Siddhāntam in general and allied subjects—"Tirumanthārtham," "Bharanyāsam," etc. His Holiness' return to the Śrī Mutt at 7 P.M.

26th December 1918.—The mother of Śrī Rāja Rāmeswar Rao Bahiri Balawanth Bahadur (Rāja of Vānaparṭhi) Śrī Rāmachandra Ammayya having passed away 13 days ago, in connection with the 'karupam-

kodam', 'Thodakam' and 'Sāttumurai' for the salvation of the departed soul were performed in the Śrī Mutt before the Samārādhane according to the prayer of the members of that princely house.

14th February 1919.—Śrī Lakshmi Prapanna Janār-dana Das of Ayodhya prayed to His Holiness and obtained the privilege of having "Bharārpanam" granted to him for the salvation of his soul.

18th May 1919.—His Holiness at S. Koppal, near Wellesley Bridge, Seringapatam, for Cauveri Snānam.

24th May 1919.—Camp Koppal. The Rāja of Vanaparathi with his family and a large retinue arrived at Koppal for darshan of His Holiness Śrī Swāmiji at 6 o'clock in the morning. After bath and daily ablutions, the Rāja came to the Mutt, and after Śrī Hayagrīva Seva, Theertham, etc., having performed pranāms, offered cash sambhavana of Rs. 1,000. The Rāja and his party were the guests of His Holiness during the day.

25th May 1919.—After Snānam and ablutions the Rāja and his party had seva of His Holiness and motored to Melukote and having been welcomed by the temple authorities with all the honours accorded to personages of his rank and position, entered the Śrī Nārāyanaswāmī's temple and having performed seva in all the shrines, had kainkaryam in the shape of Nivedanam to the Deity performed and got the prasādam distributed among the assemblage and having himself received the prasādam, distributed "bhooridakshina" at the rate of Re. 1 for each household, returned to Koppal.

27th May 1919.—His Holiness bestowed khillats and phalamantrākshate on every member of the Rājā's family and retinue with his blessings.

29th May 1919.—On the occasion of the "Seemantham" of Her Highness the Yuvamahārāni, His Holiness was escorted to the Palace at 8 o'clock in the morning with full first class escort and was installed on the golden Chowki in the "Vivāhamantap". His Highness the Maharāja approached and having performed pranām, offered sambhāvanē, khillats, etc., and received His Holiness' blessings and phalamantrākshate.

His Highness the Yuvarāja then stepping forth performed pādapooja and offered khillats, phalamantrākshate along with blessings, garlands with boquets, along with Srī Bhāgavath thīrtham, and Srī-pāda thīrtham, preceded by His Highness the Maharaja of course.

Her Highness the Yuvamahārāni also received khillats and phalamantrākshate.

9th June 1919.—His Highness the Mahārāja's Birthday celebration at the palace, commencing as usual with pādapooja to His Holiness and the receipt of Srī Bhāgavath thīrtham and Srīpāda thīrtham followed by khillats and phalamantrākshate with blessings.

13th July 1919.—Chāturmāsya Sankalpam ceremony was duly observed with all the usual formalities, such as temple Maryādas from Melukote, etc., after "Panchashānti".

18th July 1919.—Birth of a son to His Highness the Yuvarāja at 6-30 P.M. (now His Highness the Mahārāja Srīmad Jayachāmarājendra Wodeyar Bahadur, B.A., O.C.S.I., O.C.B.). Great rejoicings throughout the Capital and the State as soon as the news was flashed.

24th July 1919.—Official celebration of the great event—"Putrotsavam" at the Palace. Distribution of sugar and sweets throughout the City of Mysore.

29th July 1919.—"Nāmakaranam" (Naming ceremony) of the Prince as "Śrī Jaya Chāmarāja Wadiyar Bahadur" at the Palace with great pomp and enthusiasm. According to custom His Holiness Śrī Swāmiji was escorted to the Palace to grant His blessings.

His Highness the Mahārāja having at first performed prānam and offered Sambhāvana to His Holiness, His Highness the Yuvarāja performed pādapooja to His Holiness and offered Sambhāvana; then Their Highnesses the Mahārāja and the Yuvarāja received Śrī Bhāgavath thīrtham and Śrīpāda thīrtham as usual and khillats, blessings with phalamantrākshate.

The ladies of the Zenana had also phalamantrākshate conferred on them and Her Highness the Yuva-mahārāni, special khillats for the occasion being sent to her and the Royal baby.

9th August 1919.—Vidwat Bahumāna Sabha in the Śrī Mutt in connection with Chāturmasya Sankalpa.

11th September 1919.—Visit of Rāja of Gadwal to His Holiness and offer of Sambhāvana.

13th September 1919.—His Holiness at S. Koppal Śrī Mutt after "Mrittika Visarjan" at the close of Chāturmasya on the 10th instant.

1st October 1919.—"Bharānpanam" offered by His Holiness to the mother of Rāja of Gadwal, Śrī Sīthārāma Bhoopal, Śrī Lakshminācchiar Ammagāru, Śrī Bheema-reddigar, father of the Rāja, was also present and offered Sambhāvana jointly with his spouse.

26th March 1920.—After the Abhigamanārddhanam and Ijyārddhanam, His Holiness started to Melukote for Vairamudi seva, escorted by the full State escort and amidst the usual salute of 21 guns from the Palace bathery as soon as the procession reached the Statue Square near

northern Fort Gate, and, after receiving the temple Maryādas of Srīrangapatnam at Paschimavāhini, reached S. Koppal at 6 P.M.

27th March 1920.—Starting from S. Koppal at 2 o'clock in the afternoon His Holiness reached Bālarāj Urs Chatram at 6 o'clock in the evening in time for the evening worship.

28th March 1920.—Starting at 3 A.M. from Srī Bāle Urs Chatram His Holiness arrived at the garden belonging to the Mutt where he offered the Abhigamanārādhanam to the Deity and left for Melukote at 9 A.M. where he arrived ■ about 10-30 A.M. and after being received and welcomed with all the "Agramaryādas" from the temple at "Pāruvattai Mantap" at the outskirts of the town, His Holiness, getting down from the palanquin, performed Sāshtāngapranām to Srī Shatagopam and the poornakumbham, etc., and escorted by the temple authorities at the van of the procession reached the temple and proceeded straight to the Srī Sannidhis beginning with Srī Tirunārāyanan, and performing sevas there, then in Srī Challapilla Rāya, Srī Paramapadanātha, Srī Chakrattālwar, Srī Tirukkacchi Nambi, Srī Ammanavaru (Tāyār), Srī Sampige Alwar, Srī Nāthamunigal, Srī Kūrat Ālwar, Srī Bhāshyakārar, Srī Pillai Lokāchāryar—all within the Srī Nārāyana Swāmi temple—and Srī Jeeyar and Srī Vedānthā Desīkar Sannidhis, arrived at the Srī Mutt on the "Tirukkalyan Sarovar".

29th March 1920.—His Holiness at Vairamudi Kīrtadhāranam and with the Deity throughout the night, leading the procession to the end till the sealing up of the Kīrtam in the box and the marking of the seal with his own hands.

30th March 1920.—Seva of Sri Yoganarasimha Swāmi on the hill (Yādavagiri) and of Sri Varāhaswāmi temple on the way back to the Sri Mutt.

1st April 1920.—His Holiness at the Rathotsavam of Sri Cheluvanārāyana Swāmi.

3rd April 1920.—His Holiness at the "Avabhṛita" at the Tirukalyāni at noon.

During the night Pattābhisheka Mahotsavam at the Sri Mutt with the necessary Alankāram for Sri Cheluvarāyaswāmi.

5th April 1920.—His Holiness at the various shrines at Sāttumūrai before departure to Mysore. Distribution of presents to the Pāthasāla Pundits and students, to the temple officials including the menial servants, phala-mantrākshate to all and gifts to the poor.

At noon His Holiness was at Bāle Urs Chatram.

7th April 1920.—Starting from Bāle Urs Chatram, soon after Ijya at noon His Holiness arrived at S. Koppal at 6 o'clock in the evening.

28th May 1920.—His Holiness at the Palace Durbar for offering his blessings at the celebration of the Birthday of His Highness the Mahārāja. The usual pādapooja, etc.

1st July 1920.—Chāturmāsya Sankalpa.

7th July 1920.—First annual Birthday celebration in the Palace of Prince Sri Jayachāmarājendra Wodeyar. Pādapooja sambhāvana sent to Sri Mutt.

28th July 1920.—Visit of Durbar Bakshi and Palace Under-Secretary to His Highness, to inform the latter that His Highness the Mahārāja was pleased to respond to His Holiness' invitation to grace the occasion at the Rājashīrvādam, His Holiness' Upadesham, etc., at the sitting of the Vidwat Bahumāna Sabha at the conclusion of Chāturmāsya on the morrow.

29th July 1920.—The Vidwat Bahumāna Sabha at 5 o'clock. His Highness' ceremonial official visit in full state to the Sabha at 5 o'clock in the evening and stay till 6-15.

The programme beginning with Vedapārāyanam, included distribution of gandha, pushpa, tāmboolam amongst the Pundits, Vāk्यārtham, and recitation of ślokaś composed for the occasion welcoming His Highness. His Holiness' address on "Dharma" in general, Rajadharma, Prajādharma, the place of Sanskrit in culture, the measures taken by the Mysore Rulers to promote culture, and the great services rendered by His Highness the Mahārāja to the Mutt, to the Sanskrit Colleges, etc., which had made him a Janaka of modern times. Distribution of presents by His Highness the Mahārāja to the foremost Pundits. Swastivāchanam with Vedic mantramś.

After this His Highness performed prañāmś, and was garlanded by His Holiness with his own hands and handed bouquet, while Śrī Rāmachandrāchāryar clothed His Highness with shawlś. His Holiness expressing his unbounded joy ■ the profound interest which His Highness was taking in all matters of Dharma which entitled him to a place amongst the "Rājarśhiś", presented phalamantrākśhaṭa with his blessings and hoped that His Highness would be repeating his visits frequently whether official or unofficial, according to his convenience. His Highness promising to carry out the commands of His Holiness in that respect as far as it lay in his power, took leave of His Holiness. The scholars who engaged in vāk्यārtham (Tarka), on the evening were Śrī Purāṇam Sreenivāśa Deekśhāchāryar and Śrī Māgadi Kaśṭūri Sreenivāśa Rangāchāriar, sons

respectively of Sri Purāṇam Narasimhāchārya Swāmi (His Holiness in Poorvāshramam) and Sri Pundita Ratnam Kastūri Rangāchāryaswāmi.

The visitors included Sri Prince Gopālarāj Urs, Sri Putta Bakshiyavarū, Palace Durbar Bakshi Sri Lingarāje Urs, Sri S. P. Rājagopālāchāriar, Assistant Secretary (Palace), Dr. Rādhākumud Mukerjee (Professor of Indian History in the Mahārāja's College), Sri Nanjundarāj Urs (Amrita Mahal), Sri Devarāj Urs, son of late Durbar Bakshi, etc., all the Dharmādhikāris, Mahāvidwans, Sri Srikantheswara Iyer, President of the Municipal Council and other leading citizens.

7th August 1920.—Visit of Sri Dr. Rādhākumud Mukherjee for darshan of His Holiness and sāstraic consultations.

27th August 1920.—Visit of Sri Subrahmanyarāj Urs (son of Sri Puttayyāji Urs). Visit of "Nāṭaka-shiromani" Sri A. V. Varadāchārī.

1st September 1920.—His Holiness' visit to Karīghatta for darshan and seva of Sri Śrīnivāsa.

13th September 1920.—Muzrai Secretary Sri Jayarāma Iyer with Deputy Amildar of French Rocks had darshan of Sri Swāmijee.

23rd September 1920.—Prince Sri Gopālarāj Urs' visit to His Holiness to obtain darshan and Upadesham on certain points relating to dhyānam, āsanam, yogam, etc., etc. Leave taking after receiving phalamantrākshate, garlands, etc.

27th September 1920.—Repetition of visit by Sirdar Prince Sri Gopālarāj Urs in company with Śrīman Nāgappa, District and Sessions Judge, accompanied by Sri Mallayya to obtain elucidation of points relating to

'Dwaita' and 'Vishishtādwaita' systems of philosophies
Sri Nagappa being interested in Dwaita.

Visit of Sri Venkatāchārya of Surapuram.

28th September 1920.—Arrival of maryādas from
Melukote Sri Nārāyanaswāmi's temple due to have been
submitted at the Chāturmāsya Sankalpam but not done
so owing to some misunderstanding on the part of the
newly appointed Peshkar.

30th September 1920.—His Holiness ■ S. Koppal
after "Mr̥ttikavisarjanam" in the previous evening
at the conclusion of Chāturmāsya, and after visiting the
temples at Seringapatam after bath and Abhigamanam
at Paschimavāhini.

1st October 1920.—His Holiness at Karighatta Hill
for seva of Sri Sr̥nivāsa.

2nd October 1920.—Visvarūpa Yāthra. Return in
State to Mysore.

19th October 1920.—Distribution of Prasādam as
usual on the occasion of "Sri Jayanti" (Gokulāshtami)
among the following with garlands, boquets, etc.,
being the recipients.

His Highness the Mahārāja, His Highness the
Yuvarāja, Her Highness Sri Mahārāni Sri Lakshmi-
vilāsa Sannidhāna, Her Highness Mahāmātrusri Vānī-
vilāsa Sannidhāna, Her Highness Sri. Sou. Kempu-
chelvājammanniavaru's Sannidhāna, Sri. Sirdar Kantarāj
Urs, Mahārājakumāri Sou. Sri. Jayalakshammanniavaru,
Colonel Sri. Desarāj Urs, Sirdar Sri. Lakshmīkantarāj Urs,
Sri Chelvājammanniavaru, Sri. Durbar Bakshi Bāle Urs,
Sri Puttayyāji Urs, Sri Muzrai Bakshi Sri. Subrahmanya
Rāj Urs, Sri Nanjundarāj Urs (Amritamahāl), Sri. Prince
Gopālarāj Urs, Killedar, son of Sri Rāna Saheb,
Dalavai Sri. Puttabakshi.

21st October 1920.—Visit of Muzrai Secretary Sri. Jayarāma Iyer. Grant of garlands with phalamantrākshate with blessings by His Holiness.

30th October 1920.—Visit of Sri. K. R. Sreenivāsa Iyengar, Member of Council, and Sri Jayarāma Iyer. Garlands and phalamantrākshate with blessings by His Holiness.

9th November 1920.—Visit of Sirdar Sri Kānthaāj Urs (Dewan) to His Holiness. Garlands and phalamantrākshate granted after the interview to the distinguished visitor by His Holiness.

14th November 1920.—Visit by Sri. Nagappa, District and Sessions Judge, Mysore, and Sri. Chandrasekhariah, Advocate. After a long interview and Upadesham His Holiness granted garlands and phalamantrākshate to the visitors.

29th November : 1920.—Palace Chāmundi Thotti Bakshi Sri Chikkalingappāji Urs obtained darshan of His Holiness Sri Swāmijee, and after an instructive Upadesham from His Holiness, took leave after being blessed with phalamantrākshate.

13th December 1920.—"Bharanyāsam" for the sake of Krishnareddigāru's wife at the hands of His Holiness in the Mutt.

22nd January 1921.—Huzur Secretary Janab Sir Mirza Ismail had darshan of and interview with His Holiness and was blessed with garlands and phalamantrākshate before taking leave of His Holiness.

28th January 1921.—Palace Engineer Do.

31st January 1921.—Sri K. Krishna Das, Advocate, had darshan.

4th February 1921.—Departure of His Holiness at 1-30 in the afternoon to S. Koppal and arrival at Sri Mutt there at 4-30 P.M. in the evening.

8th February 1921.—His Holiness granted darshan and Upadesham to Sri Jayarāma Iyer, Muzrai Secretary, and blessed him with phalamantrākshate.

His Holiness granted darshan and interview to two deputies of the Sri Yathirāja Mutt of Melukote. At their request two officials of Sri Parakāla Mutt were sent by His Holiness to Melukote to discuss arrangements to be made for the proposed visit by the officials of the Sri Yathirāj Mutt to Sri Swāmiji to obtain fromal approval of His Holiness for the installation of Sri Āsoori Hodalgere Ānandālwār Swāmi, chosen unanimously by the disciples of that institution—he being well known to His Holiness the Swāmijee, and also to present to His Holiness the “Lagnapatrika” for the installation of the Āchārya. According to the instructions provided by the messengers sent by His Holiness in consonance with the practice obtaining as regards such occasions, the Yathirāj Mutt people brought the “Lagnapatrika” with plates of flowers and fruits, etc., for Sri Hayagrīva and submitted to His Holiness and read it in the gathering collected for the purpose. His Holiness, having given a careful hearing expressed his immense satisfaction and approval of the choice as he was thoroughly aware of the qualifications of Sri Ānandālwār as a poet and philosopher, his geniality and simplicity of character, his versatility, and his efforts in giving an impetus to the searching, acquisition and publication of rare and valuable manuscripts hitherto unpublished. The deputies of the Sri Yathirāja Mutt departed wholly satisfied, after being granted phalamantrākshate and blessings.

Return of His Holiness to Mysore in the evening at 5 o'clock.

10th February 1921.—As His Holiness was on his

way back to Mysore after Mahodaya, the party composed of Sri. Ānandālwār Swāmi, Sri, M. T. Nārāyana Iyengar, Sri. Ketanahalli Jois and others proceeding to Koppal Mutt, to have darshan and obtain blessings of His Holiness, but being a bit late, met His Holiness on the way. His Holiness stopped for a while and conferred phalamantrākshate on them all, wishing Sri. Ānandālwār success and prosperity in his future position.

11th February 1921.—The next day, His Holiness sent khillats and phalamantrākshate to Sri Ānandālwār to be presented to him after his assumption of 'turiya āshramam' and accession to the gādi. At the latter function His Holiness Sri Yathirāja Swāmi stood up in the midst of the grand assembly, received the khillats and placing the plate on his head proclaimed his gratitude to Sri Swāmijee for the favour and good-will shown to him and the blessings and honour conferred upon him. The whole assembly stood up and gave vent to a vociferous applause.

A report of the proceedings was submitted to His Holiness in the evening by Sri Ahobalachar who carried the khillats to Sri Yathirāja Swāmi.

Sri Swāmi then conferred, out of the khillats and sambhāvana sent by His Holiness Sri Yathirāja Jeyar, a pair of shawls on the said Sri Ahobilāchar.

12th February 1921.—Visit to His Holiness of Sirdar Sri Kāntharāj Urs, Dewan of Mysore, and reception of blessings and phalamantrākshate from His Holiness.

15th February 1921.—His Holiness, at the request of His Highness the Mahārāja, presided over the annual prize distribution at the Mahārāja's Sanskrit College, and after blessing the recipients of the prizes (which he conferred with his own hands) gave a most illuminating

address and upadesham, in Sanskrit with unparalleled eloquence which kept the audience composed of a most distinguished gathering of Vidwans, leading laukika citizens, and Christian Missionaries, students of the Mahārāja's College and officials of high rank, spellbound, ladies also being amongst them, accommodated in an adjoining room. The Sabha reminded old people of similar sabhas held under the presidentship of the late Śrī Ranganātha Brahmatantra Parakāla Swāmi.

Since then onward, the function has been an annual one during the lifetime of His late Highness the Mahārāja Śrī Krishnarājendra Wodeyar Bahadur IV, the day being the one commemorating his Pattābhishekam (Rathasaptami). His Holiness presided over every such gathering during the rest of his life, a new feature having been added to the assemblage, in the shape of an address (like the Convocation Addresses) of the Universities by some distinguished scholar from abroad (as also of the Mysore State) before His Holiness' Upadesham.

27th March 1921.—"Bharanyāsam" granted by His Holiness to Gadwal Rāja's father as prayed for in a telegram.

28th March 1921.—Śrī Channareddigāru and Śrī Lakshammagaru, near relatives of the Rāja of Gadwal, had darshan of His Holiness and after performing pādapooja in the Śrī Mutt received Śrīpāda thīrtham and offered Sambhāvane in cash.

10th May 1921.—Visit of Śrī Advocate K. Chandra-sekhariah to the Śrī Sannidhi and grant to him of khillats in the shape of a pair of costly shawls in recognition of certain services rendered to the Mutt as the legal adviser.

16th June 1921.—His Highness the Mahārāja's Birthday celebration in the Palace after obtaining His Holiness'

blessings, Sri Bhāgavath tīrtham and Srīpāda tīrtham, khillats, etc., after pādapooja at the commencement.

19th July 1921.—Chāturmāsya Sankalpam.

26th July 1921.—Birthday celebration of Prince Sri Jayachāmarājendra Wodeyar Bahadur. Sambhāvane and khillats sent to Sri Mutt.

Khillats and phalamantrākshate sent by His Holiness to the Prince along with blessings.

Sri Lakshmi Nacchiar Ammagāru, mother of Rāja of Gadwal, had darshan of His Holiness and offered cash sambhāvane.

13th August 1921.—Vidwat Bahumāna Sabha in connection with Chāturmāsya. Number of Pundits is given in the cash book as 792, students of higher grade 284, and lower grade students 44, total 1,120.

4th June 1922.—Phalamantrākshate, with khillats sent by His Holiness to be presented to Vānaparthi Rāja's son Sri Krishnadevarāya and his wife on the occasion of his marriage. The Srīkāryakartha Sri Purānam Srīnivāsa Deekshāchārya was the carrier of the presents.

5th June 1922.—His Holiness at the Palace Durbar in connection with the Birthday celebration of His Highness the Mahārāja.

9th July 1922.—Chāturmāsya Sankalpam.

15th July 1922.—Sambhāvane received by the Mutt on account of Birthday celebration of Prince Sri Jayachāmarājendra Wodeyar.

6th August 1922.—Vidwat Bahumāna Sabha.

1st September 1922.—Birth of Princess to His Highness the Yuvarāja. Sweets received at the Sri Mutt and phalamantrākshate.

8th October 1922.—His Holiness at the Palace to receive pādapooja at the "Nāmakarana Mahotsavam"

of Rājākumāri Śrī Vijayalakshammanniavaru, and to confer his blessings.

19th October 1922.—His Holiness ■ S. Koppal on account of Solar Eclipse on 21st October 1922.

27th October 1922.—Visit ■ His Holiness to the Palace to offer some vital Upadesham on śāstras.

24th June 1923.—His Holiness at the Birthday celebration of His Highness the Mahārāja to confer blessings, Pādapooja, etc., as usual.

27th July 1923.—Chāturmāsya Sankalpa.

1st October 1923.—Demise of Sirdar Śrī Kāntaraj Urs at 1-30 in the night. General grief throughout the Capital. Śrīchoornaparipālana conducted at the commencement of the funeral obsequies.

12th October 1923.—In response to the prayer of Mahāmātrusrī, His Holiness was escorted to Śrī Lakshmi-ramanaswāmi's temple to grace with his presence the "Todakkam", "Kalasasthāpanam" and other preliminaries in connection with the celebration of the "Karamkodam" festival on the morrow, and returned to the Śrī Mutt at 11-30 P.M.

13th October 1923.—His Holiness' presence at Sāttunurai in Śrī Lakshmi-ramanaswāmi temple.

At about 12-30 afternoon, Śrī. Bāle Urs, Śrī. Durbar Bakshi, Śrī. Muzrai Bakshi, Śrī. Subrahmanyarāj Urs, Motikhāne Mokhtesar, Śrī. Nārāyana Sāstrigal, Śrī. Rājagopālāchāriyar and others arrived at the temple and after performing sevas in all the Sannidhis, approached His Holiness and making pranāms, begged His Holiness that the kalasham may be ordered by His Holiness to be touched by Śrī Bāle Urs and a representative of his may be commanded to carry the kalasham according to custom, on an elephant. Accordingly at

the command of His Holiness, Śrī Sosale Chakravarthigal, seated on the elephant with the kodam started the procession led by His Holiness and the Ubhayagoshties, i.e., the Vedic and the Dīvyā prabhandhic reciters and proceeding to the east passing in front of Śrī Krishnaswāmy temple turned to the south in front of Śrī Sveta Varāhaswāmi's temple, and turning to the west arrived at Śrī Lakshmināmanaswāmi's temple where His Holiness received worship with all formalities along with the goshties. His Holiness then entered the temple and after Poorvāchārya sambhāvaṇe,—from Śrī Lakshminātha to the late Śrī. Krishna Brahmatantra Parakālaswāmi—and Rājāsheervādam conferred phalamantrākshate on Śrī Bāle Urs and others and returned to the Śrī Mutt at 4 P.M.

8th December 1923.—Orders were placed with Śrī Silpi Siddhalingaswāmi for preparing a Yogavighraha for being installed on the Brindāvan being constructed over the samādhi of the late His Holiness Śrī Krishna Brahmatantra Parakāla Mahādesikar—an advance amount being paid for carrying out the work expeditiously.

6th February 1924.—Birth of Rājakumārī to His Highness the Yuvarāja in the Palace at 1-45 in the night.

7th February 1924.—Śrī Silpi Siddhalingaswāmi having submitted the image of Śrī Krishna Brahmatantra Parakāla Swāmigal for His Holiness' approval, the latter expressed his great pleasure at the effigy's shape, and in addition to cost of the image, was pleased to confer a further sum as a mark of his appreciation of the sculptor's work.

12th February 1924.—At 5-20 P.M. His Holiness proceeded to the Mahārāja's Sanskrit College and presided over the Sabha, wherein the scholars were to be

awarded prizes. His Holiness was pleased to distribute the prizes. After the report was read by the Principal, His Holiness gave a brief Upadesham to the Pundits, the students, and the public assembled there. Separate accommodation was provided for ladies. After Rajāsheervādam, the Sabha concluded and His Holiness returned.

17th February 1924.—His Holiness' presence at the Palace Durbar to confer blessings on the occasion of the "Nāmakarana Mahotsavam" of the Princess.

After His Highness the Mahārāja had performed Nāmakaranam and offered Sambhāvane, His Highness the Yuvarāja performed pādapooja to His Holiness and offered khillats and sambhāvane to His Holiness, who bestowed khillats on His Highness the Mahārāja, His Highness the Yuvarāja, Her Highness the Yuvamahārāni (sent to the Zenana) along with garlands, boquets, after granting Sṛī Bhāgavath tēertham and Sṛīpāda tēertham. The gift of phalamantrākshate followed. The baby was named Sṛī Sujayakānta Ammanniavaru.

8th March 1924.—Being invited by the "Vidwan Mandali" constituted to confer a purse, a jewelled garland and title on Vyākaranī Sṛī Rāmakrishna Sāstri, to preside over the sitting of the Mandali in the Mahārāja's Sanskrit College, His Holiness, accepting the invitation with the greatest joy, graced the assembly with his presence and after hearing the recitation of Vedic mantrams, the reading of the Address and the report, gave a brief but brilliant Upadesham and bestowed congratulations and blessings on the recipient of the honour who, His Holiness declared, richly deserved it, and that the "Vidwan Mandali" was honoring itself by honoring Sṛī Rāmakrishna Sāstri. In the midst of applause His Holiness presented the

jewel on him on behalf of the Sabha. His Holiness, on his part, too, conferred a costly pair of shawls along with phalamantrākshate on Sri Sastri.

13th April 1924.—Sri Sou. Thali Sundaramma, daughter of Devadasi Sri Lakshmiamma of Telugurupete, Bangalore, made over a liberal gift in the shape of a building in Bangalore on the eastern bank of the Dharmāmbudhi tank, without any conditions attaching to it, to the Sri Mutt, by means of a deed duly executed and registered. His Holiness, receiving it on behalf of Sri Hayagrīva, conferred blessings on her and prayed for the salvation of her soul and intimated the fact to her. [The gifted property has since been developed considerably by the acquisition of some adjoining properties and clearing them to make it fit for the construction of a Lecture Hall adjoining the apartment intended to enshrine the Deity to be installed there, and by further constructions in the exterior to provide property out of the rents of which the services, pooja, etc., may be maintained permanently without further taxation on the Sri Mutt's resources.]

27th April 1924.—His Holiness placed orders with Sri Silpi Siddalingaswami to prepare a suitable stone pedestal to the yogavigraha of His Holiness the late Sri Krishna Brahmatantra Parakālaswāmi, which the sculptor had prepared and handed over to the Mutt.

16th May 1924.—“Lagnapatrika” for the marriage of Chiranjīvi Sri Rājakumar Desaraj Urs brought to the Mutt for presentation to His Holiness with all Palace honours in a mena, with band, and with plates of fruits, flowers, etc., by Sri Rajagopalachar, Sri Durbar Bakshi and Sri Sampathkrishna Josyar. The bringers of the “lagnapatrika” were granted garlands and boquets, shawls along with phalamantrākshate.

19th May 1924.—The marriage was celebrated in the afternoon with great eclat, at the Palace, the bride being Sou. Sri Lakshammanniavaru, eldest daughter of Sirdar Sri Gopālaraj Urs, with Chi. Sri Rajakumar Desarāj Urs, son of Colonel Sri Desarāj Urs.

The khillats, phalamantrākshate and blessings, etc. which His Holiness sent to the couple were conveyed, in great pomp in a mena with Palace and Mutt escort by Sri Mukhāmi and were offered as the first of the khillats, according to custom.

11th June 1924.—His Holiness' presence at the Palace Durbar at the celebration of His Highness the Manārāja's Birthday for conferring blessings, tcertham and Bhagavath prasādam, etc. Pādapooja as usual followed by grant of khillats and palamantrākshate along with blessings.

15th June 1924.—“Lagnapatrika” of marriage of His Highness the Maharāja's niece Rājakumāri Sou. Sri Channājamannijavaru (second daughter of Maharāja-kumāri Sou. Chaluvājamannijavaru and Sirdar Sri Lakshmikantharaj Urs) with Chi. Sri Madanagopālarāj Urs (third son of Sri Dalavoy Devarāj Urs) was brought with Palace escort in a mena according to custom and submitted to His Holiness at about 6 o'clock in the evening. The bringers, Assistant to the Private Secretary, the Durbar Bakshi and the Jois were granted khillats and phalamantrākshate.

19th June 1924.—The auspicious function mentioned above was duly performed with great pomp in the afternoon in the Palace. The khillats, garlands with boquets phalamantrākshate, etc., with His Holiness' blessings were conveyed in a mena with the Palace honours and were presented to the married couple at the appropriate time.

16th July 1924.—Chāturmāsya Sankalpa.

22nd July 1924.—Sambhāvana, as usual, received in the Sri Mutt from the Palace on account of the Birthday celebration of Prince Sri Jayachāmarājendra Wodeyar Bahadur. The khillats, phalamantrākshate with blessings, etc., sent by His Holiness having been presented to the Prince at the celebration in the Palace previously.

12th August 1924.—Vidwat Bahumāna Sabha in connection with Chāturmāsya, at a well attended gathering in the Sri Mutt, at 4 o'clock in the afternoon. [Recitations from Rig, Yajus and Sāma Vedas, distribution of gandha, pushpa, tāmboolam and garlands offered to God, display of poetic talents, lectures by distinguished scholars, with short upadesham by His Holiness, distribution of sambhāvana amongst the Pundits and the students, with the concluding Svastivāchanam, Rājāsheer-vādam and the grant of phalamantrākshate to the leading Laukika and Vaidika gentlemen were the features of the great Sadas lasting nearly three hours.]

29th September 1924.—Commencement of Dasara. Simhāsanaārohanam by His Highness the Mahārāja. As usual His Highness proceeded to Sri Chāmundi Thottē for the wearing of Kankanam for the conduct and observance of this, the most important State function peculiar to Mysore. Before wearing the Kankanam His Highness offered Sambhāvana to Sri Chāmundeswarī Ammanavarū and then to His Holiness Sri Swāmiji.

At the "Kalashapooja" previous to mounting on the "Simhāsana", the same formality was observed.

Then immediately after His Highness had ascended the throne, the first khillats to be presented to His Highness were those which His Holiness had sent with Sri Mukhāni and garland (Dinduhāra) worn by Lord

Sri Lakshmi Hayagriva and boquet along with phala-mantrākshate and blessings.

A controversy having arisen with regard to the date on which "Mahānavami" utsavam was to be celebrated this year, and the ruling on the matter having been sought of His Holiness, after having the matter discussed in a sabha, His Holiness gave his decision on the matter in the shape of a booklet titled "Navaminirnaya", got it printed and sent it to His Highness the Mahārāja, who, after carefully perusing it, was pleased to command that the ninth day of Dasara this year was to be "Mahānavami" instead of "Vijayadashami" as printed in the Palace "Panchāngam". The necessary directions were caused to be given by the Palace to the Government, to make the changes in the programme as already notified in the Gazette, so as to accord with His Holiness' instructions.

27th October 1924.—His Holiness addressed three Śrīmukhams as follows, to His Highness the Mahārāja, Her Highness Mahāmāthrusī Sri Mahārāni Vānivilāsa Sannidhāna and His Highness the Yuvarāja, earnestly inviting them to grace the occasion of the Brindāvana Pratishtha Mahotsavam of the late His Holiness Sri Krishna Brahmatantra Parakāla Swāmigalavaru at the Sri Mutt to take place on the 5th November 1924—with the Mukhāmi—to be submitted in person.

31st October 1924.—In response to the invitation conveyed, the Durbar Bakshi came to the Sri Mutt conveying the welcome information that His Highness the Mahārāja would be present at the Brindāvana Pratishtha Mahotsavam of the late His Holiness Sri Krishna Brahmatantra Parakāla Swāmigalu fixed for the 5th November 1924 in company with His Highness the

Yuvarāja. Sṛī Durbar Bakshi said that His Highness would be pleased to have the programme sent to him early.

2nd November 1924.—At 9 o'clock in the morning His Holiness sent Sṛīmukham (through Sṛī Mukhāṇi) to His Highness the Mahārāja containing the programme for the Pratishtha Mahotsavam.

3rd November 1924.—As preliminaries to the Pratishtha Mahotsavam mentioned above, the following ceremonials were conducted in the Sṛī Mutt:—

Anugna, Punyāṣa, Mrīṭṭikā Sangrahanam, Pālikā-dhānya Peetha Parikalpanams, Somakumbha Kalasha-sṭhāpanam, Ankura Homam, Shānti Homam, Pancha-gavyam, Rakshābandhanam and Chāyādhivasa.

The Deputy Commissioner, Mysore District, Sṛī A. V. Ramanathan, had darshan of His Holiness, the interview lasting half an hour, during which His Holiness favoured him with an upadesham on "Gurubhakti".

4th November 1924.—This day further preliminaries were gone through for the installation and sanctification of both the images "Moola" as well as "Utsavam", Jalādhivāsa, Vastupunyāṣa, Mahākumbha Sṭhāpane, Shāyādhivāsa, Tatvahoma, Ashta Bandhanam, Ratna-nyāsa, Pindikādhivāsa, Prānapratishtha, etc.

In the evening, at 6 o'clock, Durbar Bakshi and Assistant Secretary Sṛī Rājagopālāchari came to the Mutt to see if the preparations for the morrow's function were all satisfactory and appropriate to the occasion.

5th November 1924.—Brindāvana Pratishtha Mahotsavam. By 9-30 A.M., half an hour before the auspicious moment fixed for the function, the hall of the Sṛī Mutt had been filled up with the elite of the Capital, including



Rajamantravina A. V. Ramanathan
Retd. Prime Minister of Bharatpur

women and children. There were present amongst the gathering Sri Sirdar Lakshmikantharaj Urs, the Palace Dharmadhikaris, the Palace Durbar Bakshi, the Palace Muzrai Bakshi, Sirdar Sri Gopalakrishne Urs, Sri Rana Lakshman Singhjee, other leading Arasu noblemen, the Palace Assistant Secretary, the Mahavidwans, the Rutwiks, Purohits, Josyers of the Palace, the Mokhtesars of the different ilakhas of the Palace, the Principal with Pundits of the Maharaja's Sanskrit College, the Deputy Commissioner, Mysore District, Sri A. V. Ramanathan, Sri Nyapati Madhava Rau, President of the Mysore City Council, Sri Amble Subrahmanya Aiyar, Sri Amble Anniah Punditar and other Laukikas. All these had kept themselves in readiness to offer to their great beloved Ruler a fitting and loving welcome.

As Their Highnesses Srīman Mahārāja and Srīmad Yuvarāja turned the corner near the Jaganmohan Palace Square, the Dwarapalakas with the silver maces, and the chāmarams, and the Panchakalasha Chattri-bearers (Brahman servants) who were ready awaiting His Holiness' arrival provided the escort along with the Mutt and Palace honours to Their Highnesses. As Their Highnesses alighted, the "Poornakumbham" of the Sri Mutt having been offered, Their Highnesses received the same with solemn pranām and approached the grand decorated pavilion which had been erected by the Mysore City Municipal Council, the Vaidika and Laukika officials of the Mutt headed by Srīkāryakartha Sri Purānam Srīnivasa Deekshācharyar and Sri Narasimharaghavachar, the Mukhami, followed by the gentlemen and the high officials already assembled offered the warmest welcome to the "Rājarshi" and his beloved brother, an embodiment of culture coupled with utmost simplicity and

unalloyed truth, poured a heavy shower on them of choicest "Parimalada hoovu" (flowers of fragrance). The "Mangalavādyams" filling the air, in the midst of Jayaghoshams, Their Highnesses made their entry into the Hall and performed "Sāstānga Pranām" in front of the Deities. Just then His Holiness who had been waving the Ārathi within the shrine to the Deities to enable the august guests to secure clear darshan emerged and offered it to them. The grant of teartham following, His Holiness with his own hands gently released the heavy garlands from the neck of Śrī Hayagrīva and Śrī Lakshminārāyaṇa and adorned the necks of the Royal brothers along with the boquets held by the hands of the Deities.

His Holiness then emerged from the Śrī Sannidhi and directed his holy steps leading Their Highnesses towards the quadrangle behind the Śrī Sannidhi, where the Brindāvan Mantaps of Their Holinesses Śrī Ghantāvatāra, Śrī Vedānta, Śrī Ranganātha Swāmies stood as also the one arranged to be dedicated to Śrī Krishna Brahmatantra Parakālaswāmī. In everyone of these Sannidhis, His Holiness performed Mangalārathi and offered it along with the double garlands worn by the Swāmīs to Their Highnesses. But as His Holiness led the Royal devotees to the last—the Mantap enshrining His Holiness Śrī Krishna Brahmatantra Parakālaswāmī—Their Highnesses performed deep pranāms and having mounted two steps of the mantap obtained a near darshan of His Holiness' "Divyabimbam" and stood for a moment plunged in deep meditation and dismounted slowly without detaching their sight from the image. His Holiness himself seemed deeply moved by the devotion of Their Highnesses as he performed the Mangalārathi to the image. The prokshanam from the kumbham being over, His

Holiness performed Mangalārathi once again and offered Sambhavane to his Paramāchārya as was his wont at the Pādapooja on his Birthday celebration style. His Holiness, then, releasing the garlands worn by the Paramāchārya adorned the necks of the Royal worshippers. His Highness then retreating a few steps turned towards the photograph of his Paramāchārya enthroned on the ancient silver gādi of the institution and performing Muzre accompanied Sri Vedānta Brahma Tantra Parakāla-swāmi's Brindāvan. As His Holiness sat on the plain deer-skin spread over on the right of the steps leading to the Brindāvan facing the east, Their Highnesses performed pranāms and having performed "Dhoolipāda-pooja" to His Holiness sat down facing His Holiness on the two pairs of folded laced shawls spread for their āsanam. His Holiness then began his memorable upadesham to Their Highnesses and the great gathering which had filled up the spacious quadrangle. His Holiness expatiated on the greatness of his own as well as Their Highness' Paramāchārya, and congratulated the Royal Sishyas on their steadfast Gurubhakthi, quoting all the authorities from the Sāstras and citing the examples of the great sovereigns of India of the past and those of His Highness' ancestors, and then presented to His Highness the photo of the late Āchārya for daily worship in his poojāgrīham, with His blessings conveyed by means of appropriate slokas. Their Highnesses rose and received the picture and replacing it on the throne, performed pranāms and offered eight plates of fruits, garlands, flowers, 'Suttu-vilyam', etc., and resumed their seats. Then "Vēdoka Asheervādam" by the assemblage of "Ghanapāthies" and scholars and "Swastivāchanam" by the Purohit of the Sri Mutt followed. Their Highnesses rose and performing

"Sāshṭāṅga prañāmams", were blessed with khillats, garlands with boquets, gandha, "Suttuvilyam" and phalamantrākshate, and took leave of His Holiness, expressing their happiness at being privileged to attend the function, and returned to the Palace in full State. Shortly after, by noon, teertham, prasādam, etc., offered to the Deities for the samārādhane, were sent to the Palace. After the bestowal of presents of phalamantrākshate to those present, the function concluded.

In the evening, after the special worship, archana, etc., befitting the occasion, His Holiness led a grand procession of His late Holiness' idol, enthroned on the ivory Panchakalasha pālkee, escorted by Palace honours through the streets round the Jaganmohan Palace returning to the Sṛī Mutt about midnight. With Vedic chanters behind and with the Divya Prabandham reciters in front of the Pālkee, the procession wended its way slowly, giving opportunities for the house-holders to offer pooja in front of their houses and affording darshan to all who sought it to pay their last homage to the eminent Āchārya who graced the throne of Sṛī Brahmatantra Parakāla Sṛī Mutt for nearly three decades with the utmost distinction.

12th January 1925.—At 4 P.M. His Highness the Mahārāja sent for His Holiness' acceptance two pots of sacred Sṛī Ganga water with two Sṛīvaishnava Brahmans accompanied by Sṛī Ramachandra Rao, Mokhtesar, Ambāvilas and the clerk Sṛī Dikshitar, along with four plates of flowers and fruits and one plate of turmeric, kamkum and gandham and a plate of 'Suttuvilyam'.

22nd January 1925.—Receipt of Sambhāvaṇe with khillats in the Mutt on the celebration of "Adhyayanotsavam", the 13th day of the demise of Mahārājakumārī Sṛī Jayalakshmiāmanavatu in Bangalore.

31st January 1925.—"Rathasaptami". His Highness the Mahārāja's Pattābhishekam Day celebration in the Mahārāja's Sanskrit College, Mysore. Prize distribution under the august presidentship of His Holiness in the evening followed by the reading of the Annual Report by the Principal and His Holiness' "Upadesham" to the students, pundits and to the cultured audience assembled there. Function closed with Swastivāchanam and Mahārājāsheervadam and grant of phalamantrākshate to the Vidwans, etc.

3rd June 1925.—His Holiness' presence at the Palace Durbar for offering blessings in person on the occasion of the Birthday celebration. Pādapooja, etc., as usual.

24th June 1925.—His Highness the Mahārāja's visit to the Sri Mutt at 5 P.M. (the visit being of a strictly private character), and having offered for His Holiness' acceptance prasādam which His Highness had brought from Badarikāshram which he had recently visited. The interview lasted an hour and a half and was chiefly concerned with the glory and efficacy of the "Mantra Ratnam".

6th July 1925.—Chāturmasya Sankalpa.

11th July 1925.—Sambhāvanē, khillats, etc., received at the Mutt from the Palace on account of Prince Sri Jayachāmarājendra Wodeyar Bahadur's Birthday celebration.

Annual Chāturmasya Vidwat Sabha commenced in the afternoon.

19th July 1925.—Concluding sitting of the Vidwat Sabha.

2nd August 1925.—Vidwat Sambhāvana Sabha.

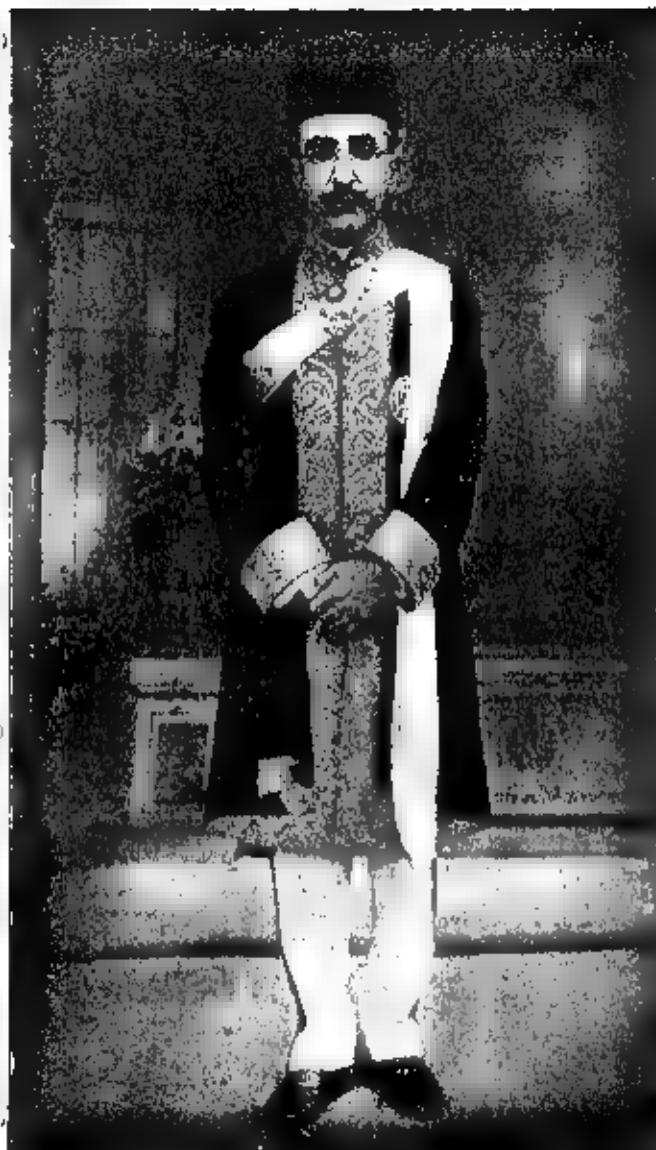
26th September 1925.—His Holiness, after conducting the usual Abhigamanam and the special worship incident

to the Moolānakshatram and Hayagrīva Pooja and the usual Brindāvana pradakshinam, was taken suddenly ill by a stroke of paralysis. Immediate medical aid and attendance came from the Palace, which was informed without the loss of a minute. But it was of no avail.

4th October 1925.—Demise of His Holiness Sṛī Vāgīśha Brahmatantra Parakālaswāmīgal at about 9 o'clock in the evening.

5th October 1925.—"Paramapada Yātra" procession, etc., conducted as on previous occasions. The marked peculiarity, however, was that the entire Representative Assembly including the Legislative Council which was in session in the Jaganmohan Palace, with the whole Government, led by the Dewan Sir Mirza Ismail suspended its sittings and obtained the privilege of the last darshan of this great Yogin and joined in the procession to the end.

(It may be noticed here, that twenty-two years after, when the "Tiruppukūṭi", the receptacle enshrining the sacred body of His Holiness had to be opened for clearing it with a view to erecting "Brindāvanam" over it, the amazing view presented itself to the gaze of the spectators, that of being the body was intact, with its posture unchanged, with the namams, the tiruppavitram, the Kāshāya vastram, the palm leaf manuscript in the left hand, and the gnānamudra in the right. Even the kusha grass āsanam remained unaffected in the least, including the salt with which the holy had been covered up. The Yogindra is still there, in Samādhi. His present Holiness forthwith commanded that it should be covered up again and left as it was nearly a quarter of century ago, lest the Samādhi should be disturbed, and its continued exposure should bring in a terrible calamity to the world.)



Sir Mirza M. Ismail, K.C.I.E.
Dewan of Mysore

9th October 1925.—Interview between His Highness the Mahārāja and Mahāvidwan Atmakur (Hyderabad State) Śrī Rangāchārya Swāmi in the afternoon in the “Ambā Vilās” of the Palace to whom (in obedience to the commands of His Highness Śrīman Mahārāja) conveyed through Śrī S. P. Rājagopālāchāriar, Assistant Secretary, the Achāryaswāmi was escorted from his “kuteeram” in Krishnamoorthipuram, seated in a mena with Palace honours followed by Śrī Māgadi Rāmachandrāchāriar and Śrī Mukhāmi Nerasimharāghavhāchār. His Highness, previously made acquainted with the family history, antecedents, piety, profound erudition, selflessness and unsullied devotion to the duties ordained by the śāstras and utter detachment from worldly affairs in spite of grihasthāshram, comparable only to that of (the founder of the Śrī Matham) Śrī Nigamāntha Mahā Desikar and more than all, the eminent position which he occupied in the hearts of every one of his colleagues in the Mahārāja’s Sanskrit College and the object of veneration and profound love of his fellow-disciples numbering several thousands, in Mysore, Rāyalaseema, Haiderabad State, in Ayodhya, Rewa, Baroda, Guzerat, Haridwar and in South India, etc., persuaded Śrīmad Achārya to accept the succession to the Brahmatantra Parakāla Mutt.

His Highness, feeling highly gratified that a great responsibility had been lifted off his shoulders, by the Āchārya’s acceptance, made deep pranāmam and clothed him with a pair of laced shawls and offered plates of flowers, fruits, suttuvilya, etc. Śrīmad Āchārya in return garlanded His Highness with his own hands and handed bouquet and bestowed phalamantrākshate. His Highness having then taken leave of the Āchārya Swāmi and

departed, the Durbar Bakshi conducted the Āchārya to the mena in front of the southern gate "Kudure Bagilu". Sri Āchārya Swāmi, escorted as before, came to the Mutt, had darshan of Sri Hayagreeva, proceeded to the Brindāvanams, behind, performed Sevas there and emerging from the Sri Mutt was escorted back to his "Tirumaligai".

10th October 1925.—"Turiyāshrama Sweekāram" by Srīman Ātmakur Rangāchārya Swāmi with all formalities.

The Maryādas from Sri Ranganāthaswāmi and Sri Lakshminarasimhaswāmi in Seringapatam.

11th October 1925.—The Maryādas from Talkad Keerti Nārāyanaswāmi.

12th October 1925.—The Maryādas from Karighatta Srinivāsaswāmi and from Sri Nārāyanaswāmi, Melukote and Tondanur, Sri Nārāyanaswāmi and Sri Gopāla Krishnaswāmi.

14th October 1925.—"Nārāyana Bali" performed for the late Sri Vāgeesha Brahmatantra Parakāla Maha Deshikar.

In obedience to the command of His Highness the Mahārāja, the Assistant to the Private Secretary repaired to the Mutt and instructed the authorities to make suitable arrangements with a view to the official conferment of the "Āsthānādhipatyam" of Sri Brahma-tantra Parakāla Mutt on His Holiness Sri Ātmakur Rangāchārya Swāmi "Paramahansa Parivrājikāchārya, etc." by holding the "Pattābhishekam" on the morrow in the presence of His Highness the Mahārāja.

15th October 1925.—Arrival of His Highness the Mahārāja in State at the Mutt at 11-30 A.M. His Holiness had taken his seat on an Āsanam (in the spot where he

sits as Adhyaksha of the Vidwat Sabha and Āsthānādhipathi for conducting "Panchashānti" on the occasion of Chāturmāsya Sankalpa) to receive the homage of the already assembled Dharmādhikaris, Mahāvidwans, Ritwiks, Purohits, Josyās, etc., of the Palace, the Palace officials, Arsu noblemen, Representatives, Government officials, leading citizens, merchants, advocates, members of the Municipal Council, etc., etc., and a vast host of disciples from far and near. His Highness the Mahārāja having been received with customary maryādas by the Hon. Superintendent, the Mukhāmi of the Mutt and the leading officials, Arsus, etc., with "Poornakumbham" and showers of choicest flowers, was conducted to Sri Swāmijee. Having performed pranāms, His Highness conducted the Swāmijee to the silver Simhāsanam (the official and ancient peetham of the Mutt). His Highness then took up his position at the pillar, and facing north in the direction of Sri Hayagrīva in a deeply meditative posture, nodded his head to signify his command to the purohits and others to proceed with the Pattabhishekam.

The purohits, with the utmost care and humility, circumspection, but with expedition brought out Lord Sri Lakshmi Hayagrīva, Sri Lakshmi Nārāyana and Sri Venugopāla in the golden peetham and placing them in a golden "Sahasradhāra", held it over His Holiness' head and poured out the sacred water from the sanctified poornakumbham, while the prokshanam was being made with the recitation of Sri Purushasookta and other Vedic hymns. The "Abhishekam" having lasted ten minutes, the Deities were enthroned in the Mantap in the Sri Sannidhi.

His Holiness (now "Sri Lakshmi Hayagrīva Divya Pādukā Sevaka Srīmad Abhinava Ranganātha Brahma-

tantra Parakāla Mahā Desikar" retreated to his former seat, conducted by His Highness the Mahārāja, who now seated himself on the folded āsanam made up of a pair of laced Kashmir shawls. The entire assembly performing prāṇam sat down to hear Vidwan Śrī Rāllapalli Anantha Krishna Sharma read the "Tanyan" of His Holiness, composed by him and previously approved and sanctioned by His Highness the Mahārāja.

His Holiness now offered Sambhāvanē, and sat down to hear the "Swastivāchanam" and "Rājāsheervādam" pronounced. His Holiness in the shape of a śloka blessed His Highness, explaining the meaning himself. His Highness then rose and performed prāṇams and received shawls, garlands and boquet, suttuvilya and phala-mantrākshate, with blessings, and took leave of His Holiness.

The members of the Assembly performed namas-kārams and were granted phalamantrākshate according to their rank and position.

The Pattābhisheka Mahotsavam concluded thus, to the great joy and happiness of His Highness the Mahārāja, the members of the Royal Family, the subjects of the State, and the disciples, both in and outside the State all over India.

16th October 1925.—After the usual Abhigamanā-rādhnam in the Śrī Mutt in the morning, His Holiness, escorted by the full first class escort sent by the Palace paid the customary visit (for the seva) to the Śrī Sveta-varāha, Śrī Prasanna Krishna and Śrī Prasanna Lakshmi-ramana Swāmis' temples in the Fort, the first visit after his accession to the peetham.

19th October 1925.—His Holiness conducted the Karapamkodam Mahotsavam for the soul of his

predecessor Sri Vāgeesha Brahmatantra Parakālaswāmi as of yore under similar circumstances.

22nd October 1925.—Following the former precedents, His Highness the Mahārāja had His Holiness escorted to the Palace and performed pādapooja as on his Birthday celebration. His Holiness conferred khillats with garlands, boquets, along with his blessings and phalamantrākshate.

24th October 1925.—His Holiness by his presence made a further contribution to the grandeur of the "Gandhapudi" Utsavam of Sri Nigamāntha Mahādesika in the evening at the Svetavarāha Swāmi temple in the Fort.

25th October 1925.—His Holiness repeated his visit to Sri Svetavarāha Swāmi's temple this evening to partake in the "Gandhapudi" Mahotsavam of Sri Jeeyer (Sri Manavūla Mahāmuni) in connection with the annual Tirunakshatram celebration.

26th October 1925.—Keeping up the precedents His Holiness sent "Srimukham" notifying his accession to the peetham of Sri Brahmatantra Parakālaswāmis, to Sri Rāni of Gadwal. The Sri Srimukham was conveyed and personally delivered to Sri Rāni of Gadwal by Sri Srinivāsa Rāghavāchāryar with the khillats and phalamantrākshate which His Holiness sent along with the Srimukham.

12th January 1926.—His Holiness' visit to Srirangapatnam temples of Sri Ranganātha and Sri Lakshminarasimha Swāmis and then on to the Sri Mutt at S. Koppal near Wellesley Bridge.

15th January 1926.—Visit to Sri Ranganātha Swāmi's temple for Rathotsavam.

20th January 1926.—His Holiness graced the Adhyaksha Peetham at the Vidyārthi Bahumāne Sabha

in the Mahārāja's Sanskrit College. His address to the students had the profoundest effect on them. He had been so close to them and had endeared himself to them so much already in his poorvāshram. Now, seated on the Brahmapeetham, no wonder that their reverence to him multiplied manifold and left a deep and permanent mark upon their character, aspirations and activities. The occasion was His Highness the Mahārāja's Birthday celebration.

13th April 1926.—His Holiness at S. Koppal.

16th April 1926.—Receipt in the Mutt of Sambhāvane set apart for His Holiness on the occasion of Her Highness the Mahāmātrusrī Vānivilāsa Sannidhāna's observance of "Shashtyabdhapoorthi" at Kāshi as also the Sambhāvane on account of the Birthday celebration of Rājakumārī Srī Sujayakānthammanniavaru by Srī Mahārāja.

20th April 1926.—"Bharanyāsam" granted by His Holiness to Srī Tooppil Sathagopāchāriar.

22nd April 1926.—Private visit of His Holiness to Srī Ranganātha temple for seva of 'Srī Rangamudi' utsavam.

25th May 1926.—Preliminaries in connection with the "Pratishtha" of the images of Srī Lakshmi Hayagrīva, Srī Nammālwar, Srī Bhāshyakārar and Srī Vedānta Desikar in the new Srī Sannidhi replacing the old in Koppal Srī Mutt.

1st June 1926.—Payment of balance due to Srī Silpi Siddalinga Swāmi for carving and casting images for the Mutt.

12th June 1926.—Visit of His Holiness to Karighatta for Seva of Srīnivāsa Swāmi.

13th June 1926.—Return of His Holiness to Mysore at 5-45 P.M.

20th June 1926.—Marriage of Sou. Sri Leclāvati Devi, niece of His Highness the Mahārāja with Chi. Sri Basavaraje Urs at the Kalyāna Mantap in the Palace. His Holiness sends khillats, garlands, bouquet and phalamantrākshate with blessings to the couple.

21st June 1926.—His Holiness Sri Swāmiji at the Palace Durbar on the occasion of the Birthday celebration of His Highness the Maharāja for conferring Thūrthams and phalamantrākshate with blessings after the usual pādapooja by His Highness.

In the evening "Dolotsavam" in the jewel cradle to the Deities in connection with the celebration.

2nd July 1926.—Santharpane at noon and Vajradolotsavam in the evening in commemoration of "Shashtyabdapoorthi" of Her Highness Mahāmāthrusri Maharāni Vānivilāsa Sannidhāna. Supplies from Palace.

25th July 1926.—Chāturmāsya Sankalpa.

30th July 1926.—Birthday celebration of Prince Sri Jayachāmarāja Wodeyar Bahadur in the Palace. His Holiness' blessings, etc., sent as usual.

29th August 1926.—His Holiness' presence at the Rathotsavam of Sri Prasanna Krishnaswāmi in the Fort. Previously, sevas in all the shrines.

4th September 1926.—Visits by the following Vidwans: Sri Sri Yagnavithalāchar, Sri Vaidyanātha Sāstri (Mahāmahopādhyāya), Sri Tooppil Venkatāchāriar. Presentation of shawls to them.

19th September 1926.—Vidwat Bahumāna Sabha, largely attended by Vaidikas and Laukikas, many amongst the former coming from outside Mysore. Amongst the latter were: Sri S. P. Rājagopālāchāryar, Palace Controller, Muzrai Bakshi Sri Chikkalingarāja Urs,

Deputy Commissioner Sri Rāmanathan, Principal Sri C. Rāmānuja Iyengar of the Maharāja's Sanskrit College, Mysore Taluk Amildar Sri Rājagopālāchāriar, Mahārāja's Sanskrit College Professor Sri D. Srīnivāsāchāriar, Advocate Rao Bahadur Sri M. C. Ranga Iyengar, Retired Chief Engineer Sri Rājasīpa Vishārada B. Subba Rao, Retired Excise Commissioner Sri Amble Subrahmanya Iyer and others. His Holiness gracing the Āsthāna Peetham at 4 P.M., Rik, Sāma, Yajur Vedams having been recited, "Svastivāchanam" followed as also Mahārājāsheervadam. Oriental Library Vidwan Sri Narasimhāchāryar gave a lucid address on the importance of Sanskrit for world's culture. Mahāmahopādhyāya Sri Viroopāksha Sāstrigal (afterwards His Holiness Sri Swāmi of Kūḍli) congratulated the Parakālāsthānam on its good fortune in having acquired such an illustrious occupant of the gādi and His Highness the Mahārāja and the illustrious Royal Family of Mysore, and the widespread body of disciples on having got as their Guru such a saintly Vidwān Āchārya. On behalf of the "Sishyamandali", Sri Bagepalli Srīnivāsāchāriar offered at the feet of His Holiness appropriate slokas composed for the occasion thanking His Holiness for the great sacrifice which His Holiness had made for the good of humanity through his Tapas and prayers and praying to Lords Sri Hayagrīva and Sri Lakshminārāyaṇa to grant His Holiness the largest number of Chāturmāsyaṃs in His gift. After a short "upadesham" by His Holiness, the distribution of garlands, gandha, pushpa, tāmboolam and phala-mantrākshate, the great gathering dispersed having had darshan of the Deities in the Sri Sannidhi.

21st September 1926.—Departure (private) to Ālanahalli Chatram of His Holiness at 2-30 A.M. in the night.

22nd September 1926.—Return in State to Mysore Sri Mutt after the usual visits to the temples and sevas there.

8th November 1926.—His Holiness made an endowment gift of Rs. 1,000 to the Palace fetching an interest to the amount of Rs. 50 per annum to be awarded as prize to the student who scored the highest number of marks—in Vishistādwaita preferably—in the annual Vidwat examination in the Mahārāja's Sanskrit College, Mysore. The prize was to carry the name of Tarkatīrtham Sri Kāstūri Rangāchārya Swāmi, Palace Dharmādhikāri, the preceptor of His Holiness (in the poorvāshram) in Tarka, Vedānta and other Darśhanas.

16th November 1926.—"Dolotsavam" in the jewelled cradle in celebration of Sri Nigamāntha Mahādesikar's Tīrunakshatrotsavam.

23rd November 1926.—First annual Ārāadhanam of Sri Vāgeesha Brahmatantra Parakāla Swāmigal.

10th December 1926.—His Holiness moved out to Alanahalli Chatram to spend the Dhanurmāsam, to be able to have a quiet time for meditation and study.

8th February 1927.—His Holiness made a contribution of Rs. 300 towards the expenses to be incurred in renovating the "Kudurevāhanam" of Kanchi Sri Varadarāja Swāmi.

14th February 1927.—His Holiness at the Mahārāja's Sanskrit College to adorn the "Adhyakshapeetham" at the annual sabha for prize distribution to the successful students in the examinations, it being His Highness the Mahārāja's Pattābhishekam day, Rathasaptami. Mahāmahopādhyāya Sri Kuppuswāmy Sāstriar, Presidency College, Madras, delivered the address to the students in Sanskrit for over an hour. Having delivered the

Presidential Upadesham, His Holiness paid his compliments to the learned lecturer; the Rājāsheervādam having then been pronounced, His Holiness was back at the Ālanahalli Chatram.

5th March 1927.—His Holiness moved out from Ālanahalli Chatram to Srī Krishnāpur (T. Narasipur Taluk) at 10 o'clock in the night.

6th March 1927.—On the way to Krishnāpuram His Holiness made a brief halt for a day at T. Narasipur, the head-quarters of the Taluk. The morning's Abhigamana having been performed, His Holiness, at the invitation of the citizens visited the ancient temple of Srī Lakshminarasimha Swāmi, where after receiving the temple honours at the place where the escort with "Poornakumbham", etc., was to meet and welcome the holy personage, His Holiness performed darshan of Srī Gunjā Lakshminarasimha Swāmi, Srī Lakshmi, Srī Āndal, Srī Bhāshyakārar, Srī Nigamāntha Maha Desikar and Srī Jeeyer (Manavāla Mahāmuni) and returned to the Cauvery. After bath and Ijya and Samārādhane, His Holiness, at the request of the townsmen, granted darshan to the inhabitants by agreeing to be conducted in procession through the four main streets, receiving the pranāmams of all and conferring phalamantrākshate on all.

At 4 o'clock His Holiness made his departure from T. Narasipuram and crossing the two rivers Kapila and Cauvery near Mādāpura, reached Krishnāpuram (old town).

7th March 1927.—His Holiness at the New Town of Krishnāpuram, where the "Utsavamūrti" had been brought away and installed during the last floods (when the old town had to be abandoned). After Seva of

Sri Venugopāla Swāmi His Holiness returned to the Sri Mutt and the old town where the Brindāvanam of the great Sri Rāmānuja Parakāla Swami stands. (The reader may be reminded at this stage that this most saintly Swāmi—the founder of New Mysore after 1799, saw seventy-eight Chātur māsyams having assumed Turīyāshramam when he was only twenty-four years of age and lived up to hundred and two years, 1709-1811.) During his sojourn in Krishnāpuram, extending the privilege of granting Vedānta Kālakshepam, Srīmad Bhagavadvishayam, etc., to the large assembly of all the Srīvaishnavas who had flocked together from the villages around, such as Hemmige, Talakad, Sosale, Srīrangarājapuram, Nadipuram, Dodda Abbagalu, Belakawadi, Kollegal and Satyāgāla, a deputation of the most influential of the Bhāgavathas led by personages like the Sosale Jodidar Sri Tirumalai Srīnivāsachāriar, Sri Rangappa Thāthachāriar, constituted a sabha under the title “Sathyamangala Tīrthāmrita Varshini Sabha” and prayed to His Holiness Sri Swāmi to grace the “Adhyakshatvam” of the Sabha. His Holiness having granted their request and adorned the seat, the leaders reviewed the history of Srīvaishnavism in South India and pointed out the importance of Sri Vedānta Desikar’s exile from Tamilnad, a life and death struggle between Hinduism and Islamic imperialism, the latter having brought about a cataclysm. This last was due to the concerted attack made by the Madura Sultans from the South and the armies of the Delhi Emperors from the North. The Hoysala Empire was virtually surrounded by the Islamic powers and it was left to the last Emperor Vira Ballala III (1292-1342) to start from Dwārasamudra, the capital, and move out to

the south to combat the menace to the Mysore Empire and to ancient Hinduism—it having considerably changed in its character during the century and a half of Islamic domination. Vira Ballāla, however, leaving the defence of the northern and north-eastern parts of his dominions to the care of the five brothers Hakka, Bukka, Kampana, Mādappa, and Muddappa, acting under the directions of the saint Sri Vidyāranya Swāmi, moved out to the South and took up his position ■ Kannanur Koppam, eight miles from Srirangam. From there he organised the campaign, which ended in the overthrow of Malik Kaffur's creation, the Madura Sultanat (for which he dearly paid with his life, by being assassinated treacherously by one of the embassy which seemingly brought the terms of surrender under a white flag. The head of the decapitated body was subsequently hung up at the gate of Madura which was again closed up and the garrison prepared for a siege). The five brothers blessed by Sri Vidyāranya in the north, under the ægis of the eldest—now Sri Harihara—helped freeing of the menace in that direction.

It was during the terrible slaughter which was brought about in the strip of the Peninsula, comprising the present North Arcot, Chengalput and South Arcot countries, that Sri Vedānta Desika had to flee for his life (even as Sri Rāmānuja had to do it centuries before when a price was set on his head by the Chola Emperor) and seek shelter in the Mysore (Hoysala) country to save the lives of the two sons of Sri Sudarshana Bhattar, author of "Srutaprakāshika" and also the manuscript itself, both having been entrusted to his care by the Bhattar who sacrificed himself. Sri Vedānta Desika having decided to stay in Satyāgālam for the time

being, hoping to be able to return to Srīrangam when the situation improved, started his Kālakshepams there, attracting to himself the large numbers of Srīvaishnavas in the adjoining country of the Hoysalas. The spot in the Srī Varadarāja's temple where the saint sat and conducted his "Kālakshepams" for twelve years came to be marked with the "Koormāsanam" to prevent the hallowed spot from being trodden by unholy feet. The deputation prayed to His Holiness to do something to mark this important link between Tamil Nād and "Kannada Nād" (to which Srī Vedānta Desikar subsequently proceeded to reside for a time—in Melukote (Tirunārāyanapuram), with Srī Nārāyanāchāryar, his son, Srī Brahma Tantra Swatantra Jeeyer and other refugees, who had made up his following.

23rd March 1927.—Srī Mangani Ram Seth, founder and endower of many religious and charitable institutions in Pushkar, etc., had darshan of Srī Swāmiji at Krishnāpuram itself, hearing that His Holiness had been sojourning there, when he came to Mysore and made enquiries. He was the guest of His Holiness for a day, and in the course of his interview he is said to have appealed to His Holiness to consider the advisability of undertaking a visit to Northern India—even as Srī Rāmānuja did a thousand years ago—to remind the people of His teachings. If His Holiness had no objection "on the ground of the Shāstraic prohibition" he would make the journey by car as convenient as possible for His Holiness. The visitor left after expressing his profound gratitude to His Holiness for his expounding within a brief space of time the Vishistādwaita system of philosophy as expounded by Srī Vedānta Desika, the Founder of the Maṭham.

16th May 1927.—As the result of the deliberations in the sabha from day to day, beginning from the “Tirunakshatram” celebration of His Holiness Sri Raṅganātha Brahmātranta Parakāśwāmi (16-5-1927) it was decided to call in subscriptions from out of which a hall might be constructed in front of the Koormāsanam adjoining the small Sannidhi which had been raised round it, and make it suitable for lectures, kākāshepams, sabhas, for sevas like Sāttumurai, etc.

This was to be followed up by the installation of images of Sri Lakshmi Hayagrīva and Sri Nigamāntha Mahā Desika, near the “Koormāsanam” and conducting utsavams on every Sravana nakshatram and special utsavam on the first Sravanam day after Sri Vairamudi Utsavam at Melukote. In connection with the last, it was resolved that the extension to the building was to serve the purpose of conducting lectures on the works of Sri Nigamāntha Desika in both Sanskrit and Tamil to enable those who would attend them, to integrate these teachings in daily practices and observances and manner of speech and consistently carrying out the principle of repairing and keeping fit the “Divyādesams”—enjoined on the Srīvaishnava Ācharyas. His Holiness gave the lead to start collection of subscriptions by making a contribution of Rupees 2,000. Out of this and subsequent collections, it became possible to purchase landed properties, out of the incomes of which the objects conceived above were to be achieved. Since then the Madras Hindu Religious Endowment Board has thought it fit to obtain the consent of His Holiness to his gracious acceptance of the position of Chief Trustee of the Sri “Gadādhara Swāmi” and Sri Varadarāja Swāmi temples at Satyāgālam.

The former stands on the Gavirāya hill and the image is also known as "Śrī Chaturbhuja Rāma".

[Paragraphs 3, 4, and 5 (a) and (b), (c) (under the head "Modifications" of the proceedings of the Board of Commissioners for Hindu Religious Endowments, Madras, O.A. No. 393 of 1937, embodying Board's Order No. 244 dated 14-2-1938.]

31st May 1927.—"Lagnapatrika" of marriage on 5-6-1927 of Sou. Śrī Varalakshmiammannigarū, Rājākumārī of Gadwal with Śrī Someshwara Rao, Rāja of Donakonda, received in the Mutt (Krishnapur), being delivered in person by Vidwan Śrī Harati Deekshāchārya of Gadwal. His Holiness' blessings sought.

1st June 1927.—At 8-30 in the morning His Holiness departed from Krishnāpuram to return to Mysore, after Abhigamanam in the Śrī Mutt and Seva at Śrī Venugopālaswāmī's temple. On the way His Holiness accepting the invitation of Jodidar Śrī Thirumalai Śrinivasachāriar of Sosale arrived at the outskirts of the Krishnarāja Agrahar on 2-6-1927, where temple honours from Śrī Śrinivāsa Gopālākṛishnaswāmī's temple were received. Having received the Poornakumbham and other maryādas, preceding them by Namaskārams, His Holiness was conducted to Śrī Śrinivāsa Gopālāchāriar's residence. At the gate dhooli pādapooja was performed and sambhāvanas offered. and His Holiness was conducted inside and entreated by that Āchārya to instal the Śrī Hayagrīva and have the day's Ijya and the Sandhya Ārādhanams in his house as also the far-famed 'vajradolotsavam' in the evening. The Swāmiji condescended to grant the Āchārya's prayer. All the vaidikas, laukikas, citizens, merchants, all castes and creeds of people and all the Government officials combined to make His Holiness'

visit a triumphal progress. Sudras imposed upon every one of themselves a levy of one seer per head of rice and the accompanying lavajama, along with feeding, at their expense, for the elephants, the horses and the bullocks in the camp. All castes and creeds *en masse* joined in the Seva of His Holiness, and of Sri Hayagrīva.

3rd June 1927.—His Holiness, breaking up his camp at Krishnāpuram in the night and finishing the Abhigamanārādhana at Sri Tirumale Srīnivāsāchārya in the morning, complying with the request of Sri Yajamāna Raghavacharyar, proceeded to Srīrangarajapuram Agrahar with Sri Hayagrīva, escorted by all the Mutt honours to the house of the host and performed the noon Ijyārāadhanam there. This was followed by Samārādhana. In the afternoon His Holiness had darshan of the Utsavamūrthi of Sri Venugopālaswāmī at 4 o'clock and having offered dhoties and Mangalārathi received the temple honours such as Tirupparivattam, Tirumalai and thence returned to Sosale at 5 o'clock in the evening for performing the evening Bhagavadārāadhanam and Samārāadhanam in Sri Tirumalai Srīnivāsāchāryar's house. After this His Holiness held an "Asthānam" in the hall of Sri Srīnivāsāchāryar's house and addressed the big gathering for the space of an hour congratulating the host and his fellow Ācharyapurushas the denizens adorning the banks of the Cauveri on maintaining the traditions and culture of the south unimpaired in spite of their opulence and worldly position, honoured by their sishtyas and tenants of all castes and creeds so as to uphold the teachings of the ancient Āltvars and Āchāryas in the midst of modern changing conditions and become thereby shining examples of piety and devotion and equality towards all.

Srī Āchārya then rose and submitted a suitable reply to His Holiness that as the occupant of the peetham of Srī Brahmatantra Swatantra Jeeyar and the worshipper of Srī Hayagrīva, the heritage left to Srī Vedānta Desikar, His Holiness by his own way of life had set the example for succeeding generations and after all they themselves were only small toys in the process.

4th June 1927.—Arrival at Ālanahalli Chatram in the morning. After Abhigamanam and the noon kṛyārddhanam, His Holiness started to Mysore at 1-30 P.M. and arrived at 3 o'clock in the Srī Maṭham. The usual first class honours from the Palace escorted His Holiness and the twenty-one guns salute was fired from the bathery.

11th June 1927.—His Holiness' presence as usual at the Birthday celebration of His Highness the Mahārāja in the Palace. Pādapooja by His Highness and bestowal of thirthams by His Holiness followed by the conferring of khillats, garland with boquet, phalamantrākshate, etc., along with blessings on His Highness. This was followed by the presentation of phalamantrākshate along with garlands to Rājakumār Srī Desarāje Urs and Sirdar Srī Lakshmiśkantharāj Urs and Dewan Sri Sir Mirza Ismail.

14th June 1927.—Visit of Srī Pundit Madan Mohan Mālavīya. Accompanied by Srī. C. Rāmānujiengar, Principal, Mahārāja's Sanskrit College, Mysore, Palace Assistant Secretary Srī Rama Rao and Srī V. Subrahmanya Aiyar, Retired Registrar of the Mysore University, the Pundit after duly performing pranāmams, burst forth with the prayer "when will Your Holiness be pleased to grant the privilege of darshan at Benares by your presence?" These were exactly the words. The visitor then proceeded to describe graphically that at least in

Northern India, Hindu religion in the matter of the numbers who profess it stood in great danger of losing its hold on the masses, that the faiths of Islam and Christianity had been making great strides among the lower classes, *i.e.*, the so-called "untouchables". If this process went on unimpeded, like a tidal wave, it would overwhelm and engulf the Southern Indians also in no time, and the sense of security under which they were living may in all likelihood be jeopardised. Consequently if His Holiness could not straight away proceed to the North and grant "upadesham" to the people there, His Holiness may at least be pleased to bless him with shāstraic authorities by the force of which he could himself, acting on that authority, do something to remove the sting of "untouchability" and offer hopes to that community that they may gradually elevate themselves to a position of equality with the caste Hindus by engaging in certain practices which may enable them to contemplate God and feel the joy and happiness of feeling that they were in constant companionship with God within themselves and thereby cease to think of their more fortunately born brothers in the faith as their enemies and oppressors.

His Holiness the Swāmiji gave a most patient and sympathetic hearing and promised to do his best to elevate the "Tirukkulattars" (as Bhagavān Śrī Rāmānuja had done before) without conflict with the Dharmasāstras, which had no provision for a class mistakenly called "Pauchamas" although there were terms "chandālas" and outcastes, which was due to certain circumstances which had nothing to do with the 'Varnāshrama Dharma'. If the Pandit would offer suggestions for improving the lot of these unfortunates, which would instil into their

minds the hope that they could attain salvation, in spite of certain disabilities to which they were subject by continuing to remain under the Hindufold, His Holiness would consider them. But His Holiness felt that as far as he himself was concerned, instead of giving his opinion to that effect in his individual capacity, it would be more effective and authoritative if the question could be decided in a representative Sabha convened for the purpose. Śrī Mālavīya was extremely delighted and readily fell in with the idea of His Holiness and prayerfully begged His Holiness to convene a Sabha forthwith in the Mutt in the presence of the Deity under the Adhyakshata of His Holiness himself.

Accordingly messengers were sent forth by His Holiness in every direction to invite the leading Vidwāns in the capital, the Dharmādhikāris, the Mahāvīdhwāns, representatives of other important Mathams, prominent Laukikas, both non-official and official, to an emergent Sabha in the Mutt, in the afternoon at 3 o'clock. The response, though prompted by various feelings, was quick and ready. By 2 o'clock the Mutt hall became cramful in proportion to the importance of the subject.

His Highness was represented by Amin-ul-Mulk Sir Mirza Ismail (later Dewan), Private Secretary and Śrī Srikantha Lakshmīkāntharāj Urs. The hall in the first floor of the building was found more suitable for this non-religious gathering.

Exhaustive discussion followed under the Presidency of His Holiness in which scholars like Mahāmahopādhyāya Śrī Vīroopāksha Sāstrigal, Paurānikaratnam Śrī Holavanahalli Seshāchar and others and Śrī Mālavīya had the largest share.

At the conclusion of the meeting for that afternoon,

His Holiness as Adhyaksha, after hearing arguments advanced by the different participants in the discussion, gave his opinion supported by the Shāstras that "Mantra-deeksha" with some modification may be given to the "Tirukkulattars" without prejudice to their spirit. However, it being late for His Holiness' bath and evening worship, His Holiness proposed that the Sabha, if it found it necessary, might meet again on the morrow.

The discussions and arguments were all carried in Sanskrit, but His Holiness while summarising the proceedings translated it all into Kannada to the joy and gratitude of the non-Sanskrit knowing portion of the audience.

The next day the Sabha met and the opinion previously formed was confirmed by the final judgment of His Holiness. The Punditjee was overwhelmed with joy and gratitude and took leave of His Holiness feeling that he had been blessed. The foundation for the uplift of the Harijans was thus truly and well laid here, in the institution presided over by Sri Rāmānuja and in the Sri Sannidhi of Lord Sri Hayagrīva which he got as a gift from Devi Sri Saraswati at Kashmir.

20th June 1927.—Arrival of the Honorary Superintendent of the Sri Mutt, Sri Mahāvidwān Dharmādhikāri Sri Tiruvallur Śrīnivāsārāghavāchāryaswāmī, bringing the khillats from the Sri Rāni of Gadwal set apart as Sambhāvana to Sri Swāmī at the marriage of Sri Sou. Varalakshmi Ammagāru.

14th July 1927.—Chāturmasya Sankalpa. His Holiness observed the ceremonials in the Manoranjan Palace bungalow in Alanahalli Chattram. At the "Panchashānti", in the afternoon, there were present among the huge assembly of Pundits, Palace officials, Dharmādh-

kāris and the Laukikas were Sri Chikkalingappāji Urs, the Muzrai Bakshi to represent His Highness the Mahārāja, the Palace Assistant Private Secretary Sri M. Rama Rao, Sri Kuppuswamy Iyengar, the Municipal President, Sri Rāmanāthan, the Deputy Commissioner, Mysore District, Sri Sirdar M. P. Subrahmanyarāj Urs, Huzur Kāmdar, Retired Chief Engineer Sri Subbarao, Sri Puttabakshiavaru, Sri S. Rangāchārīu, Sri C. Rāmānuja Iyengar, Sri N. Desikāchārya and others.

20th July 1927.—Birthday celebration of Prince Sri Jayachāmarājendra Wodeyar Bahadur.

5th August 1927.—Silver Jubilee celebration of His Highness the Mahārāja Sri Krishnarājendra Wodeyar Bahadur's rule. Durbar in the Kalyāna Mantap in the Palace, after receiving phalam and mantrākshate previously with Vedic hymns in Rīg, Yajus, Sama Veda reciting scholars. Universal rejoicings and expressions of loyalty to the Throne throughout the State. Establishment of thousands of endowments in all spheres of activity out of the proceeds of which several institutions are running even to-day. At the outset, phalamantrākshate with garlands and boquets, with khillats, accompanying blessings and prasādam sent by His Holiness, were received by His Highness the Mahārāja. A great day in modern Mysore History.

12th September 1927.—Arrival in State of His Holiness to Mysore from Siddalingapurachatra to where His Holiness had repaired the previous morning after "Mr̥it̥tika Visarjanam" in the nights.

19th October 1927.—His Holiness' presence at the "Gandhavadi" Seva in the evening at Sri Svetavarāha Saonidhi in connection with Sri Vedānta Desika Tirunakshatra Mahotsavam.

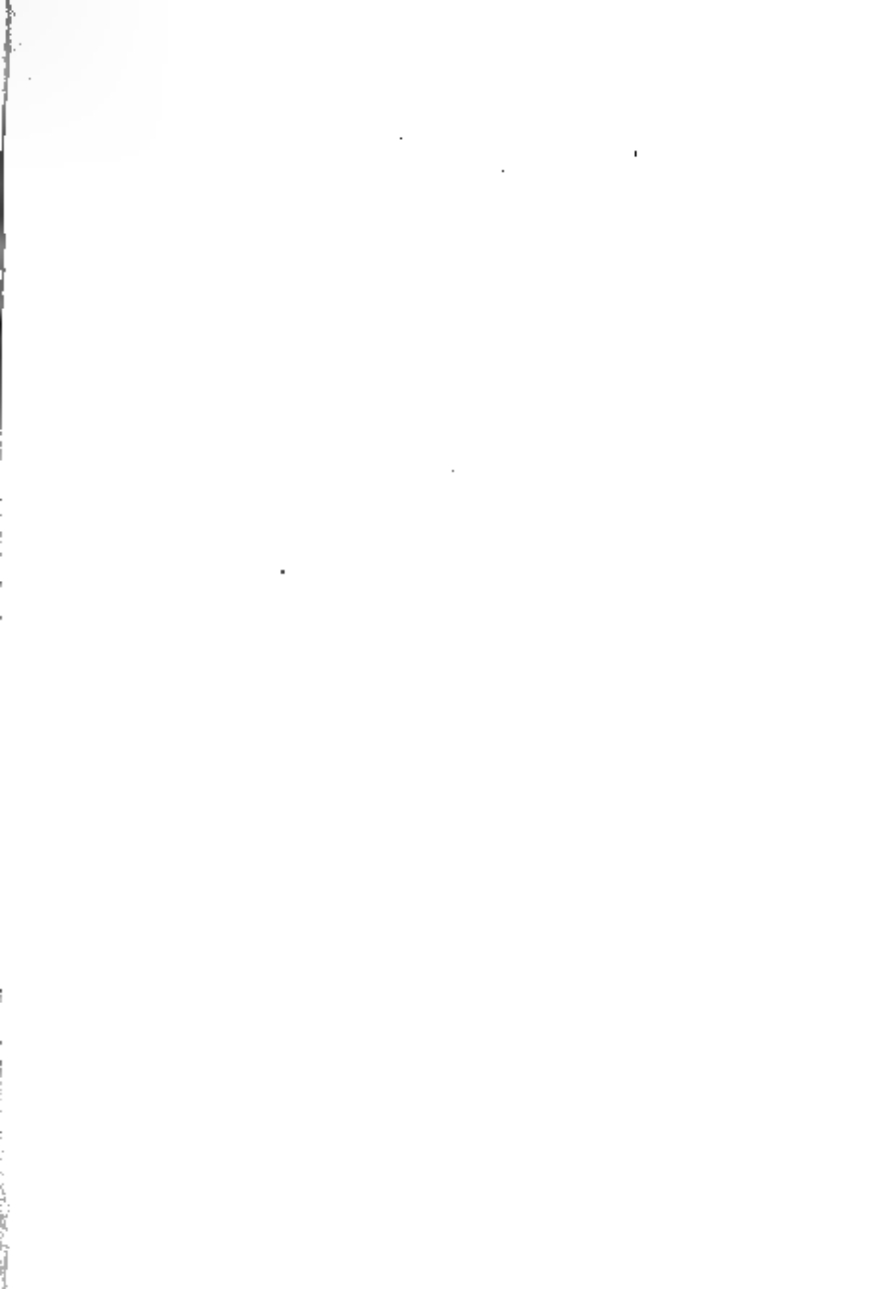
30th October 1927.—Birth of a female child to His Highness the Yuvaraja.

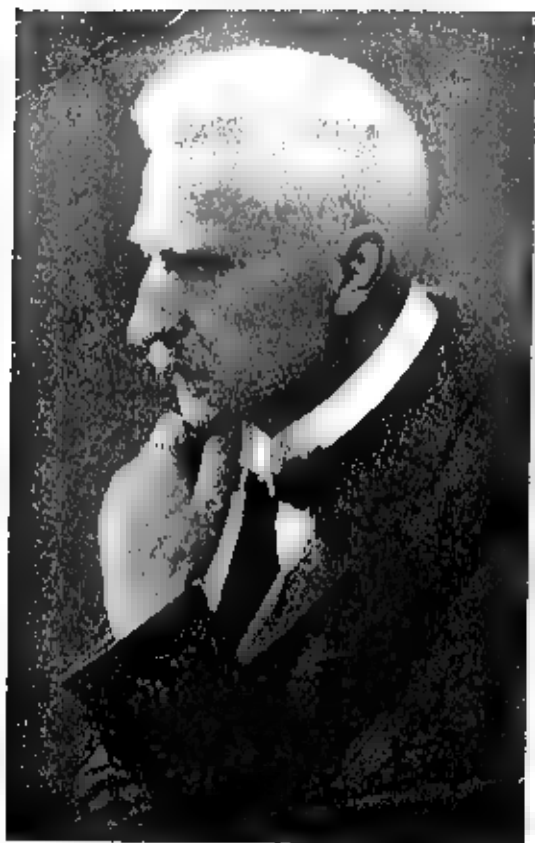
14th November 1927.—According to custom His Holiness' presence at the "Nāmakarana Mahotsavam" of the baby at the Palace Durbar in the Palace to confer blessings. After the pranāmams by His Highness the Mahārāja followed by Sambhāvana in the shape of shawls to His Holiness, pādapooja by His Highness the Yuvarāja. The usual grant by His Holiness of thirthams, blessings and khillats, garlands, with boquet and phalamantrākshato. Everything else as usual. The baby was named "Sri Jayachāmundi Ammanniavaru".

26th November 1927.—Vidwat Bahumāna Sabha in the Sri Mutt at 3-30 P.M. Sambhāvana amounted to Rs. 1,388.

13th December 1927.—Visit of Herr Rudolf Otto of Marburg and Herr J. N. Heinrich Frick. Interview with His Holiness to acquaint himself with the tenets of Sri Rāmānuja's philosophy directly from the occupant of His peetham and worshipper of Lord Sri Hayagrīva, given to Him by Sri Saraswati, as tradition has it. The scholar was immensely pleased with His Holiness' elucidation of the system (in Sanskrit) which left him in no doubt. The great savant asked and got the Swāmiji's own portrait that it might adorn the walls of the University of Marburg and begged that the image, in silver, of Lord Sri Hayagrīva Nārāyaṇa (with Lakshmi) be made and sent to the University to constitute one of the collections there.

On his return from his travels, a letter acknowledging the gifts with thanks, on behalf of the University, was received in the Sri Mutt on 26-6-1931. The copy of the letter is given as hereunder:





Dr. Rudolf Otto, Professor, Sybestrabe, Marburg

Marburg, the 10th of December 1930.

To

His Holiness, the Parakālasvāmin,
Parakālamāṭha, Mysore.

YOUR HOLINESS,

In the name of the University of Marburg and of the "Religionskundliche Sammlung" we render our sincerest thanks to You for the generous and beautiful gifts of the fine silver image of Hayagrīva-Nārāyaṇa and of Your own portrait, which You have sent to our collection. They give us a deep impression of the noble symbolism of Indian religion and of the personality of one of its most important representatives and patriarchs. They help us, to show to our students, how religion expresses itself in India in refined symbols as well as in noble human characters. It is our sincere wish, to introduce our students into the rich spiritual life and culture of Indian as well as other Asiatic religions. And we beg to recommend our collection to Your further interest for this purpose.

With due reverence,

The Directors of the Religious
Collection of Marburg:

⊙ Seal of Religionskundliche Sammlung
Der Universität Marburg
(Sd.) D. DR. RUDOLF OTTO,
(Sd.) J. N. MEERNICH FRICK.

Der Kurator

Der Universität Marburg:

(Sd.) GEHEIMER OBERREGIERUNGSRAT.

⊙ Seal of Der Kurator

Der University Marburg a/L.

19th December 1927.—At 5-30 in the evening Sṛī Basavarāj Urs, son-in-law of the late Sirdar Sṛī Kāntarāj Urs, sought and obtained darshan of Sṛī Swāmiji in the Mutt and was the recipient of Upadesham on certain vital matters relating to Vedānta and allied subjects. At the close of the interview His Holiness blessed Sṛī Basavarāj Urs with phalamantrākshate.

27th December 1927.—A “Lakshārchane” with a lakh of flowers and another with a lakh of tulasi, which His Holiness had been conducting for the welfare of His Highness the Mahārāja and the Royal Family as also for his subjects was brought to a successful conclusion, and the tirtham with prasādam was sent by His Holiness to every member of the Royal Family.

29th January 1928.—His Holiness’ presence in the Mahārāja’s Sanskrit College in the evening to preside over the annual prize distribution, in commemoration of His Highness the Mahārāja’s Pattābhishekam—Rathasapthami.

10th March 1928.—On the occasion of the marriage of Sṛī Rāja Rāmadeva Rao, second son of the late Mahārāja Savai Sṛī Rāja Rāmeshwara Rao Bahiri Balwant Bahadur in Hyderabad, soon after the “Akshatāropanam” His Holiness Sṛī Swāmiji’s blessings in the shape of phalamantrākshate and khillats and sambhāvane having been offered, the above Sambhāvane was received at the Sṛī Mutt on 22-3-1928.

15th April 1928.—His Highness the Mahārāja having sent to the Sṛī Mutt early in the morning a large quantity of choicest flowers for Archana to the Deities the same having been received in time while His Holiness was still engaged in Abhigamanārādhane, the latter was able to perform “Sahasranāmārchanam” with the flowers and

sent the prasādam to His Highness along with the usual tīrtham and prasādam sent every evening.

16th April 1928.—Following up the previous day's offers of flowers to Śrī Hayagrīva, His Highness the Mahārāja sent plates of fruits, early this morning, for nivedanam to the Deities at Abhigamana, which was accordingly offered to the Deities.

30th May 1928.—Birthday celebration of His Highness the Mahārāja in the Palace commencing with pādapooja to His Holiness and receipt by His Highness Tīrtham and Śrī Hayagrīva Prasādam, garlands and bouquet and blessings in the shape of phalamantrākshate. The Dewan and Sirdar Śrī Lakshmikāntarāj Urs were the next to receive garlands and phalamantrākshate. His Holiness having taken his departure, the Durbar commenced with His Highness taking his seat on the Simhāsana.

3rd July 1928.—Chāturmāsya Sankalpa.

8th July 1928.—Prince Śrī Jayachāmarāja Wodeyar's Birthday celebration in the Palace commenced with the acceptance of Śrī Swāmiji's presentation of khillats and blessings in the shape of phalamantrākshate, accompanying garlands and bouquet worn by Śrī Hayagrīva and Tīrthams. Sambhāvane offered to His Holiness, sent later by messengers.

16th August 1928.—Commencement of the Vidwat Sabha in connection with Chāturmāsya Sankalpa. Viva Voce examinations of advanced students in all the Sāstras beginning with the Vedas, Rīg, Yajus and Sāma. Exposition of the different Sāstras by their protagonists with His Holiness in the Adhyakshapeetham and polemical discussion between the representatives of the various schools of thought. Sabha attracting Pundits

from all over the State, with leave granted to the Pundits, Mahārāja's Sanskrit College Professors, of course taking the leading parts, the College being closed in the afternoons the whole of the fortnight according to custom. In the evening lectures by the leading Vidwāns, the lectures being public, open to all classes and creeds with separate accommodation provided for womenfolk.

2nd September 1928.—Vidwat Bahumāna Sabha. Distribution of cloth to student examinees who study in the Pāthasāla of the Sri Mutt, and who have their residence and live the Gurukula life in the Sri Mutt under the direct supervision of the supervisors appointed by His Holiness for the purpose. Some of these are advanced students studying Sri Bhāshya, etc., having passed the Madras University examinations like "Shiromani" living with their families in the Dharmashāla attached to the Sri Mutt, and performing personal Kainkaryams to His Holiness and in Sri Hayagriva Sannidhi. A number of them are also permitted to appear for the Vidwat and preliminary examinations in the Mahārāja's Sanskrit College, Mysore. The scholars hail from even the remote parts of the South, and a number of them are the direct descendants of the "Āchārya Purusha" families and others, sishyas of other Mutts like Srīmad Ahobila Mutt. The amount distributed amongst the Vidwāns this year is stated to be Rs. 1,167 and students Rs. 200.

30th September 1928.—His Holiness' return to Mysore after sojourn in Siddalingapura Chatram after mrittika-visharjanam the previous night.

State entry as usual.

5th October 1928.—His Holiness' presence at the "Gandhavadi" Utsavam for Sri Nigamāntha Desikar in the evening in Sri Svethavarāhaswāmi Sannidhi.

12th November 1928.—His Holiness at S. Koppal Sri Mutt on account of Solar eclipse in the afternoon.

15th November 1928.—Visit of Sri Thamboo Chetty, Huzur Secretary, to Sri Mutt for darshan of His Holiness and for obtaining His Holiness' blessings and phalamantrākshate on his being graced by His Highness Sri Mahārāja with the title of "Rājas: bhābhushana". Sri Thumboo Chetty was granted by His Holiness a plate of apples, grapes and dried grapes and oranges along with phalamantrākshate.

20th December 1928.—His Highness the Mahārāja sent to His Holiness a mounted picture depicting the scene in which His Highness the Mahārāja Sri Mummaḍi Krishnarāja Wadiyar III is seen receiving Sri Bhagavad-geeta Upadesham from His Holiness Srīnivāsa Brahma-tantra Parakālaswāmīgal.

16th February 1929.—His Holiness at the Adhyaksha Peetham in the Mahārāja's Sanskrit College annual prize distribution it being Rathasapthami, the Pattābhishekam celebration of His Highness the Mahārāja.

17th March 1929.—At 10 o'clock this night His Holiness started to Satyāgāl for carrying out the "Pratishtha" ceremony of the Koormāsanam marking the hallowed spot which Sri Nigamāntha Desikar graced for conducting "Kālakshepam" during his long sojourn there as an exile from the Tamil Nād for the space of twelve years before he proceeded to Tīrunārāyanapuram (Melukote). Amongst his disciples there were Sri Nāyanār Āchāryar, Sri Brahmaswatantra Jeeyer, the two sons of Sri Sudarshana Bhattar and Sri Kandāde Lakshmanāchāriyar (afterwards called Tīrthappillai for having been thoroughly rid of a stubborn disease by

swallowing Sri Vedāntadesikar's Sripāda Tīrtham daily for a year).

18th March 1929.—At 5 o'clock in the morning His Holiness reached T. Narasipur (Nrisimhapuram) and took up his abode in the Parnakuteeram which the Amildar Sri, Sitārāma Iyengar had put up for the purpose at the Kapila and the Cauveri Sangam. After conducting the morning's Abhigamanam, escorted by the Sri Gunjā Narasimhaswāmi's temple Maryādas, His Holiness crossed the river and welcomed by the inhabitants with Lord Sri Hayagrīva in procession granted the darshan to the citizens, passing through the main streets. Arriving at the temple at noon, His Holiness performed sevās in all the Sannidhis and setting up the Sri Mutt Deities in the Sri Sannidhi of Tāyār (Lakshmi), performed (ijya worship) there. The samārādhane for the afternoon was performed at the Sri Mutt at his own personal expense by Sri Sitārāma Iyengar, the Amildar. In the afternoon His Holiness granted darshan to individuals and groups who sought and gave them all his valuable "Upadesham" in easy conversational style, clearing doubts and correcting erroneous ideas. The listeners were thus familiarised with the main teaching of Sri Rāmānuja and the way to salvation through practising bhakti and saranāgati, quoting extensively from the Upanishads, Itihāsas, Purānas. All the visitors were granted blessings in the shape of phalamantrākshate. The entire afternoon having been spent thus. His Holiness took his evening bath and conducted the worship in the same Sannidhi, womenfolk being the chief beneficiaries of darshan and tīrtham and prasādam.

After finishing the evening worship His Holiness moved out of T. Narasipur and arrived at Kaliyur Tope at 5 o'clock on the morning of 19-3-1929.

By the time His Holiness had finished the morning's Abhigamanārādhnam, the inhabitants of the village arrived with plates of flowers and fruits and having had darshan of the Deities at the concluding portion and submitted their offerings, received thirtham, etc., and begged His Holiness to pass in procession through the streets along with the Deities and concede the privilege of darshan to every one in the place on his way to Kollegal, which His Holiness reached at noon. The citizens of Kollegal had erected a beautiful pavilion where, under the headship of the President of the Taluk Board they had been eagerly waiting with offerings of flowers and fruits in trays in their hands, gave a warm-hearted reception to His Holiness and escorted him through the decorated streets of the town with the Lord in front followed by Srī Swāmiji behind. The multitude surrounding His Holiness and the Lord was representative of all castes and creeds and all stations in life, officials, merchants and vaidikas. Escorted by such an enthusiastic gathering, His Holiness granting darshan to all, reached Srī Lakshminārāyanaswāmi's temple by 1 o'clock in the afternoon. His Holiness took up his residence and performed Iyārādhana there. The great assembly had the privilege of seva and received tirtham and prasādam.

The Tadiyārādhana in the Srī Mutt was conducted at the expense of the citizens who had also made arrangements of the santarpane of all the servants on the establishment (sibbandi) on a large scale in a place not far removed from the temple.

At 4-30 P.M. His Holiness' visit to "Vedapāthasāla" where the public had assembled. As in T. Narasipur, individuals and groups had darshan and interview, with

His Holiness in which Upadeshams were delivered in familiar conversational form. Phalamantrākshate and blessings having been conferred on the Assemblage His Holiness performed the evening worship which was largely attended; and the "Dolotsavam" took place in the midst of great rejoicings and enthusiasm.

Late in the night His Holiness started to Satyāgālam, His chief destination, and took up his abode in Srī Varadarāja's temple. Before leaving Kollegal His Holiness conferred an amount (sambhāvaṇe) for being distributed among the scholars and teachers of the Veda Pāthasāla.

20th March 1929.—Camp at Satyāgālam.

In the evening, complying with the request of the people, His Holiness with the Deities went in procession through the streets of Satyāgālam, to witness which citizens from Kollegal also had thronged. The Satyāgālam camp had the look of an army of worshippers who vied with each other in offering their homage to the Deities and to the Āchārya Swāmi.

(In most of the functions connected with the Jeernoddhāram at Srī Varadarājaswāmi's temple in Satyāgālam Srī Assorī Rājengar figured most prominently, taking the leading part even from the moment that the sabha was launched forth.)

At 7 o'clock in the evening the initial ceremony relating to the sanctification of the Mantap and the Koormāsana Jeernoddhāranam by installing Srī Vedānta-desikar's Vighrahaṃ over it, namely, "Ankurārpanam" was gone through.

21st March 1929.—At 12 o'clock noon the "pratiṣṭhā" of Srī Desikar and the mantap was duly solemnised in the midst of a large assembly gathered

there. After the consecration Sri Hayagrīva had "Dolotsavam" in the Mutt's golden cradle. At the Dolotsavam Sri Natarājaiya, Sangīta Vidwan, son of Sri Mallappa, President of the Kollegal Taluk Board, gave a brilliant performance in vocal music by way of seva to Sri Hayagrīva, which was extolled by the audience. Sri Assoori Rājengar had 'Sevārtha' done at his expense. Before the Dolotsavam, a procession of the silver image of Śrīmad Abhinava Hayagrīva (installed in the Mutt by His Holiness the present Swāmiji) Sri Bhāshyakāra and Sri Vedāntha Desikar in the "Prākāra" of the temple.

22nd March 1929.—Camp: Satyāgālam.

Sri Natarājaiya had Kashmir shawl conferred on him by His Holiness along with phalamantrākshate and blessings. During the four days' sojourn in Satyāgālam, a large number of seekers after Brahmanidya had the benefit of His Holiness' Upadesham. Having thus recalled history by this Jeernoddhāranam, His Holiness established a spiritual link between South Tamil Nād and Melnād (Mysore) country, which future generations may strengthen and develop further. That hope is justified by the fact that, soon after, the Madras Government took adequate measures to the proper conduct of the services by authorising the Hindu Religious Endowments Board to appoint trustees to supervise the temple, one permanent trustee being the "Mathādhipathi of the Sri Parakālaswāmi Mutt in Mysore and his successors in that office from time to time" in the Board's Order No. 791 dated 31st of July, the year 1931 formulating a "Scheme".

During the period intervening between the middle of March 1927 and now, exactly 24 months since the

meeting at Krishnāpur of the "Satyamangalattīrthāmritavarshinī Sabha", and with the start made by His Holiness Sri Swāmiji by the gift of Rs. 2,000 the Sabha had been able with subscriptions to construct a spacious mantap, in front of the shrine containing the Koormasanam at the spot where Sri Nigāmantha Mahādesikar had conducted his kālakshepam for twelve years. His Holiness had now been invited to throw open this hall and to instal the sanctified image of Sri Vedāntha Desikar on the Peetham itself. It was a part of the "Jeernoddhāram" of the Divyādeshas which was incumbent on the Vaishnava Āchāryas that His Holiness wished to accomplish as far as it lay in his power.

This was the first of such acts that His Holiness accomplished after two years of its inception. [Other similar projects carried out by His Holiness were the repairs and new extensions to the old Sri Mutts at

1. Tirumalai Hills.

2. Magadī (the place where Sri Periyaparakāla Swāmi dwelt (in his poorvāshram).

3. Melukote.

Yet another new creation of His Holiness in this direction was at Tooppil in Sri Kanchi, the abode of Sri Vedānta Desikar, where the building constructed by Sri "Jāta-Brahmachāri" Aravāmuda Aiyangar having been willingly surrendered to Sri Brahmatantra Parakāla Mutt in Mysore, was received and where since a "Veda Vedānta Vardhini Pāthasāla" has been located. Some sevās have also been instituted newly there such as "Mangalashāsanotsavam", "Tirunakshatrotsavam" of Sri Nigamāntha Desikar, "Anushtānakolotsavam", etc. To supervise and have the services conducted duly and to maintain the structures in proper trim a local agent

has been appointed by the Sri Swāmiji, the present incumbent in that office being Sri A. Bālasundaram Modaliar Avargal.

4. At Dhanushkoti, Sri Pattanna Thāthāchāryar, on 30-10-1939 handed over to the Sri Mutt Sri Rāma's temple, himself being allowed to act as the Agent during his lifetime (through a settlement deed).

5. At Tirukkurungudi, Tirunelveli District (28-12-1942), Sri Nigamāntha Desikar's Sannidhi belonging to Sri Vedāntha Srinivasa Aiyargar who executed a settlement deed in favour of His Holiness along with certain landed properties to maintain it.

6. At Ālwār Tirunagari, Tiruchendur Taluk, Tirunelveli District, a shrine of Sri Desikar in the "Ādināthan" temple jurisdiction, which had been visited by Sri Brahmatantra Swatantra Jeeyar, the founder of the Sri Mutt, Sri Nayanār Āchāryar and other holy men having fallen to sheer neglect (those who had been responsible for the services there having taken up more lucrative jobs) and His Holiness having been appraised of the situation, contacted them and acquired for the Mutt the right of conducting the services through agents appointed by the Mutt, by paying a considerable amount to them, the necessary documents having been duly executed by the members of the family enjoying the rights of worshipping Sri Vedāntha Desikar through a gift deed.

7. In the State of Hyderabad, lying within the Estate of Sri Sivarāja Bahadur, the temple of Anjanagiri Sri Bālāji and the village (Agrahar) Shapoor, was granted to Sri Mutt in perpetuity (the "Muttavalli") by the Honourable Sri Rāja Dharmakuran Bahadur Asaf Jhahi. The property since then is being administered by an Agent for the benefit of the temple's services. His

Holiness Srīmad Abhinava Ranganātha Swāmiji's great grandfather Srī Appalāchār received it as a gift (Makhta) from Rāja Srī Chandu Lal, the celebrated minister of Hyderabad, in a Sanad, for lighting the perpetual lamp and conduct Nivedana, Utsavams, etc., in Hizira 1238.

8. At Rāmanāthapuram, in Hassan District, Mysore, the Government choultry was handed over to the Srī Mutt by the Government of His Highness the Mahārāja for the use of the Mutt.]

25th March 1929.—At 4 o'clock in the early hours of the morning His Holiness left Satyāgālam and having taken his bath and performed his "Āhnikam" on the opposite bank of the Cauveri crossed over to Mysore side having been ferried across in boats with great care and circumspection, His Holiness in one of the boats in the mena and Srī Hayagrīva in another.

After landing, His Holiness proceeded in the direction of Sivasamudram "bluff" along the Malavalli road and was halted by the prayers of Srī. Srīnivasiengar of Belakavadi and was escorted to his garden. There His Holiness stayed the whole day and conducted the three "Ārādhanams"—the morning's Abhigamana, the noon's ijya and the evening's worship. The expenses for the whole day were met by Srī Srīnivasiengar.

26th March 1929.—Starting from Srī Srīnivasiengar's garden, in the night His Holiness arrived at Krishnāpur at 6 o'clock in the morning. Spending the day in Krishnāpuram and having submitted the report of his work to His Holiness Srī Rāmānuja Parakālaswāmi in the Brindāvan and having performed the day's Ārādhanams in the Srī Mutt and seva in the Srī Santidhi of Srī Venugopala Swāmi, His Holiness, starting soon after the evening's worship, reached Varuna

village at 5 o'clock and halted at the mantap on the tank. There, His Holiness made a brief halt for the morning's bath and proceeded to Ālanahalli chattram (Manorajan Mahal), where he had another bath and performed the morning's "Abhigamanam" and the ijya of the noon. Starting from there at 3 o'clock His Holiness reached the outskirts of Mysore where the first class escort awaited him as usual. Having received the temple honours duly and conferring phalamantrākshate on the Jaukikas and the vaidikas who had come to welcome him there, His Holiness continued his passage through Nazarbad, Curzon Park and Sayaji Rao Road and reached the Srī Mutt at 6 o'clock in the evening.

18th May 1929.—Srī Rāghavendrāchāriar, Tarka Teacher, Sanskrit College, Travancore, obtained darshan of Srī Swāmiji and at the end of the interview was presented with shawl along with phalamantrākshate and blessings.

16th June 1929.—"Panchakalasha Pratishtha" of Srī Mutt at 5-30 A.M. Prokshana for the same at 11-30 A.M. in the presence of a large and influential gathering of citizens, Palace officials and invitees, Vidwans, Dharmādhikāris, etc.

After the ceremony, "Āsthānam" in the hall in front of Srī Hayagrīva at which Rājāsheervādam after Swastivāchanam by Vedic mantrams.

17th June 1929.—His Holiness at the Palace Ambāvilas Durbar to confer blessings on His Highness the Mahārāja at the Birthday celebration.

21st July 1929.—Chāturmāsya Sankalpam.

25th August 1929.—Vidwat Bahumāna Sabha.

19th September 1929.—His Holiness' return from Siddalingapuram Chattram in State (Visvarūpa yāthre) to the Capital.

4th October 1929.—Prasādam from Sri Puttige Mutt of Udipi, brought to the Mutt by Sri Padmanābhāchārya.

23rd October 1929.—His Holiness at Sri Svethavarāhaswāmi temple in the Fort for seva at Sri Nigamāntha Mahādesikar's "Gandhavadi" Utsavam in connection with the latter's "Tirunakshatram" celebration a few days ago.

15th November 1929.—To implement further the work of Jeernoddhāram of "Koormāsanam" at Satyāgāl, His Holiness proposed to himself the establishment of a sabha called "Vedānta Deshika Vihāra Sabha" for furthering the work of Sri Vedānta Deshikar (started six centuries ago) in a manner suited to modern conditions, and as a first step towards it deposited in the District Treasury of Mysore (being the accumulated total amount of the Dharmadravya, sambhāvanas, etc., offered to His Holiness since his accession to Sri Parakāśa Mutt Gādi) the sum of Rs. 7,600 plus another amount of Rs. 2,400 making it a round sum of Rs. 10,000 having obtained previously the approval of His Highness the Mahārāja on 20-9-1929 (1005 dated 21-9-1929) and G.O. No. 832-4 Muz. 96-29-2 dated 22-10-1929.

16th December 1929.—His Holiness Sri Swāmiji sent through Sri V. Subrahmanya Iyer, retired Registrar of the Mysore University, a portrait of His Holiness as well as a silver image of Sri Hayagrīva and slokas (in Devanagari script) composed by way of blessings to the "Universal Religious Conference" convened by Professor Rudolf Otto of Marburg University, as desired by him. The Slokas were printed in Bangalore and got here and sent via Madras to the Professor.

3rd February 1930.—“Bharauyāsam” granted to Amildar Sri Krishne Urs at the latter's request on the eve of his demise.

19th May 1930.—“Lagnapatrike” of the Upanayana Mahotsavam of Prince Sri Jayachāmarājendra Wodeyar Bahadur in the Palace was brought to the Sri Mutt with the usual honours in Panchakalasha palanquin (mena)-with band, music, etc., at 11 o'clock in the morning for submission to His Holiness and seeking His blessings, with trays of flowers and fruits. The Assistant to the Private Secretary, the Durbar Bakshi and the Palace Jois who brought the Lagnapatrika were granted khillats and phalanmatrākshate.

22nd May 1930.—His Holiness was escorted to the Palace with first class honours to receive pādapooja previous to the Upanayanam of Sri Jayachāmarājendra Wodeyar Bahadur by Their Highnesses Sri Mahārāja and Sri Yuvarāja and Prince Sri Jayachāmarājendra Wodeyar. His Highness the Mahārāja having performed Pranāma received Sri Bhāgavath and Sri pāda Thirtham and was clothed with shawls and was garlanded and presented with bouquets by His Holiness himself. His Highness having stepped aside, His Highness the Yuvarāja and Prince Sri Yuvarājakumar Sri Jayachāmarājendra Wodeyar were similarly granted thirthams and khillats and were blessed with blessings with phalamantrākshate. Their Highnesses and Sri Yuvarājakumar Sri Jayachāmarāja Wodeyar Bahadur proceeded to the Kalyana Mantap where the Upanayana Mahotsavam had to take place, while His Holiness returned to the Mutt.

23rd May 1930.—Upanayana Mahotsavam of Srīmad Yuvarājakumar Sri Jayachāmarāja Wodeyar was duly celebrated in the Palace between 9-30 and 10 A.M. As

usual His Holiness' blessings with khillats and phala-mantrākshate, garlands and boquets were presented at the appropriate time, having been conveyed in Pancha-kalasha Palkee accompanied by the Palace escort.

24th May 1930.—Birthday celebration of His Highness the Yuvarāja at the Palace Ambāvilas. The proceedings were the same as were gone through at similar celebrations on 5-6-1918, His Holiness being present to confer his blessings.

7th June 1930.—His Highness the Mahārāja's Birthday celebration started with pādapooja to His Holiness who was present to offer as usual teertham and Sri Hayagrīva Prasadam in the shape of garlands worn by the Deity with boquets, khillats and blessings with phala-mantrākshate.

10th July 1930.—Chātur māsyā Sankalpa.

10th August 1930.—Vidwat Bahumāna Sabha.

9th September 1930.—Visvarūpa Yathre of His Holiness to Mysore on the conclusion of Chātur māsyā, State entry as usual.

12th October 1930.—The usual visit of His Holiness in the evening to Sri Svethavarāhaswāmi's temple in the Fort for seva in connection with the Gandhavadi Utsavam of Sri Vedāntha Desikar.

9th November 1930.—Sri choornaparipālanam at the instance of the Sri Mutt to late Sri Kāntammanniavaru, mother of Sardar Sri Gopālakrishne Urs. (The lady had "Bharanyāsam" performed for her soul's salvation by the late Sri Krishna Brahmatantra Parakālaswāmigal.)

27th May 1931.—His Highness the Mahārāja's Birthday celebration starting with pādapooja to His Holiness as usual with the conferring of blessings by His Holiness following the granting of tīrthams, etc.

29th July 1931.—Chāturmāsya Sankalpa.

30th August 1931.—Vidwat Bahumāna Sabha.

29th September 1931.—Visvarūpa Yathre.

6th October 1931.—His Holiness' presence in the evening at the Gandhavadi Utsavam in connection with Srī Nigamāntha Mahādesikar's Tirunakshatrotsavam celebration in Srī Svetavarāhaswāmi temple in the Fort.

31st October 1931.—Srī Hiriannaiya, Muzrai Commissioner, obtained darshan at 3-30 P.M. of His Holiness and was blessed with Upadesham on Vedāntha and receiving His Holiness' blessings and phalamantrākshate and stayed till evening and had darshan of the Deity before he took leave.

14th June 1932.—His Highness the Mahārāja's Birthday celebration in the Palace Kalyānamantap with His Holiness gracing the occasion with his presence for conferring blessings, Their Highnesses the Mahārāja and the Yuvarāja being the recipients of tirthams, garlands and boquets with khillats and phalamantrākshate offered to Lord Hayagrīva previously. The usual procedure was followed.

15th June 1932.—The Countess De Presto sought and obtained the privilege of darshan of His Holiness in the Mutt; and after a long and illuminating address by His Holiness on the subjects which the distinguished and earnest visitor desired to be enlightened, she expressed her delight and gratitude to His Holiness for the favour which His Holiness extended to her requested and received a portrait of His Holiness to be cherished by her. After making deep obeisance the lady had phalamantrākshate conferred on her by His Holiness and took leave.

20th June 1932.—Visit of Sri Mangani Ramakunwar of Calcutta and darshan of Sri Swāmiji.

6th July 1932.—His Holiness was pleased to confer on Sri Baba Saheb Rāmachandrarao, State Astrologer of Rāmadurg, a gold medal with Sri Lakshmi-Hayagrīva's image carved in the centre of the obverse with the words in Devanagari "Sriṃan Mahishūra Samsthāna Mahāchārya Sri Brahmaṇtra Parakālaswāmibhiḥ" and on the reverse the words "Jyotiṣha Kālā Kushalāya Rāmachandra Vashṭha Vratmane Anugrihṭam" engraved.

17th July 1932.—Chāturmāsya Sankalpa.

23rd July 1932.—Birthday celebration of Prince Sri Jayachāmarāja Wodeyar at the Palace Kalyānamantap beginning with the presentation of garlands and boquets, khillats and phalamantrākshate offered to Sri Hayagrīva, sent by His Holiness with his blessings.

17th August 1932.—Vidwat Bahumāna Sabha at 3 P.M.

3rd October 1932.—His Holiness contributed (out of his accumulated sambhāvane amount) a further sum of Rs. 4,000 to "Sri Vedānta Desika Vihāra Sabha" in addition to the sum of Rs. 10,000 which he already paid.

9th December 1932.—Sri K. Basavaraj Urs, M.A., B.L., Sub-Division Officer, Mysore, visited the Sri Mutt at 5 P.M. and having obtained darshan of and blessings and phalamantrākshate from His Holiness, had darshan and seva of Sri Hayagrīva at the evening worship, obtained tīrtham and prasādam and returned home after offering a cash sambhāvane to Sri Hayagrīva. The offerings of flowers and fruits to the Deity which he brought with him were offered to the Deity after Sāttumorai.

19th December 1932.—Indian Philosophical Conference at the Jagannmohan Palace.

21st December 1932.—Sri N. Subrahmanya Aiyar, Retired Senior Dewan Peishkar of Travancore, who was one of the delegates to the Philosophical Conference mentioned above, obtained darshan of His Holiness at 2-30 p.m. and having submitted to the consideration of His Holiness his own views regarding the need for propaganda to foster the religious sense amongst modern Indians, obtained His Holiness' views about the ways and means to that end and also discussed several topics relating to Vedānta and allied subjects, expressed his gratitude to His Holiness for the illuminating address he gave and retired with the phalamantrākshate and blessings conferred by His Holiness.

An hour later, Dr. Sir Sri S. Rādhākṛishnan, Vice-Chancellor of the Andhra University and President of the Conference, turned up for seva of His Holiness and submitted a full report of its deliberations and resolutions, the trend of the discussions, and the proceedings in general, and obtained His Holiness' views on the same and took leave after being blessed with phalamantrākshate.

26th January 1933.—Rājakumārī Sou. Sri Leelāvati and her husband Sri K. Basavarāj Urs, M.A., B.L., having obtained the previous approval of Her Highness Mahāmāthrusri Mahārāni Sri Vāṇivilāsa Sannidhāna, came to the Mutt at 8-15 A.M. for darshan of the Deities at the time of worship by His Holiness in the morning, arrangements having been made by the Palace for securing the privacy of the ladies of the Zenana. [Accompanied by his wife, Sri Ranganātha Desikar, Sanskrit Teacher of Sri Basavarāj Urs, son of the late (poorvāshram) Sri Krishna Brahmatantra Parakālaswāmi, under the command of His Holiness attended on them.] The couple in addition to the offering of flowers and fruits in

14 trays they brought with them also brought 15 trays of offerings sent by Her Highness the Mahāmāthrusrī for presentation to the Deities.

The couple were granted the unique privilege of viewing the "Tirumanjanam" of the Deities and getting close darshan of them (placed in trays afterwards brought by His Holiness himself). When, after installing the Deities in their mantapam His Holiness had decorated them with the garlands and boquets brought by the distinguished devotees, and had worshipped them, and offered the couple mangalārathi, tīrtham and prasādam of flowers, tulasi, gandham, etc., the visitors offered gold-laced cloths to the Deities and sambhāvanē which Her Highness the Mahāmāthrusrī had sent to the Deities. His Holiness then released the garlands from the necks of the Deities and with his own hands garlanded the couple.

As His Holiness, finishing the Abhigamana, moved out to the "Kālakshepa Kootam", the couple followed and offered pādapooja individually and offered sambhāvanē with precious gifts of gold cloth, shawls, etc., along with plates of fruits and flowers. After receiving the blessings and phalamantrākshatē, garlands and boquets, the couple made pranāms again and took leave. It was now 11 A.M.

In the afternoon Samārādhane on a lavish scale was done in the Srī Mutt, prasādams being sent to Srī Jayakshminvilās mansion through Srī Ranganātha Desikar.

In the evening the couple had Dolotsavam in the jewelled cradle arranged for the Deities and turning up at 8-30 P.M., stayed till 10-30 P.M. and had the fullest view of the sevas and mangalārathi and retired after being blessed with phalamantrākshatē after receiving tīrtham and prasādam.

7th March 1933.—Sri K. Basavarāj Urs came to the Sri Mutt in the morning and having obtained darshan of the Deities at the Abhigamanārādhana returned home. At 5 o'clock in the evening he again turned up, this time to have darshan of Sri Swāmiji, bringing with him a large supply of choicest flowers and fruits for the Deity which he placed before His Holiness. After sitting at the feet of His Holiness and listening to his Upadesham, the visitors rose and performed pranāms and after being blessed with phalamantrākshate took leave of His Holiness.

17th March 1933.—Sirdar Sri Prince Gopalarāj Urs accompanied by the lady members of his whole family and with some others from the Sri Dalavai family came to the Sri Mutt for darshan of the Deity being worshipped by His Holiness at Abhigamana at 8 A.M. (arrangements having been made by the Palace for the Zenana ladies). They had the view of the worship throughout and received tirtham direct from His Holiness who also garlanded the couple with the garlands worn by the Deities.

As His Holiness retired to the Kālakshepa Kootam, the distinguished visitors followed and having made pranāms, sat down at His Holiness' feet to listen to the precious upadesham on Vaishnava Dharma, and Sāmānya Dharma for the space of a full half hour. Greatly enlightened by the most illuminating address from the great Āchārya Swāmi, they performed namaskārams and were blessed with phalamantrākshate and took leave. The prasādam of Sri Hayagrīva was conveyed to the visitors' home at dinner time, for their 'ārogaṇe'.

The members of Sri Dalavai's family had also prasādam sent to them separately for ārogaṇe.

13th April 1933.—His Holiness Sri Vāsudevendra Saraswati, a Yati of the Advaita persuasion hailing from Kathiawar, alone as an Ekāṅgi, had audience with His Holiness this afternoon and after a fruitful conversation bearing on the śāstras was persuaded to receive a small sum for the sake of "Ksheeram" on which alone he subsisted.

5th May 1933.—Sad demise of Sirdar Sri Prince Gopalarāj Urs, an example of piety, strength of body and character, ■ most unassuming personage, famous in the sporting world for over a quarter of a century, interested in the fine arts, music and the stage, acquainted with Ji-Jitsu, a famous trainer of redoubtable wrestlers, expert in Yogāsanaṁs, a unique figure amongst the Royal Family of Mysore, a faithful representative of the old race, comparable with Sri Ranadheera Kanthirava Narasaraḥ Wodeyar, the 'Kali Bheema'. A distinct and irreparable loss to the Royal Family as also to that of the Dalavāia. Above all he was a "Veera-Vaiṣṇava" among Vaiṣṇavas.

4th June 1933.—His Highness the Mahārāja's Birthday celebration commencing with the usual pādapooja to His Holiness followed by the gift of Sri Bhāgavath and Sripāda tīrthams, garlands, boquets, khillats and blessings with phalamantrākshate by His Holiness to his august Sishya and Host.

6th June 1933.—The mother of the Rāja of Gopālpēt Samsthānam Sri Peddammagāru (in Hyderabad) had darshan of His Holiness in the Sri Mutt and offered sambhāvana and khillats, before she was granted phalamantrākshate with blessings by His Holiness.

7th July 1933.—Chāturmāsya Sankalpa.

As usual, "Panchashānti" was attended by a very large and influential gathering made up of Laukikas and



His Highness the Maharajadhi Raj
Sriman Gulab Singjee Deo Bahadur
Bandhavesh, Rewa State

Vaidikas, amongst the former being the Assistant to the Private Secretary, Palace, Retired Chief Engineer Rājasīpa Vishārada Śrī B. Subbarao, the University Registrar Śrī Gopālaswāmiengar, the Palace Financial Secretary Śrī A. Narasimhāchar, Mysore District Deputy Commissioner Śrī C. S. Kuppuswāmy Iyengar, Palace Muzrai Bakshi Śrī H. Lingarāje Urs, Retired Excise Commissioner Śrī A. Subrahmanya Aiyar and several others including leading citizens, merchants, etc.

14th July 1933.—Śrīmukham from His Holiness to Śrīman Mahārāja of Rewa sent through Śrī Mukhāmi.

19th July 1933.—Prince Śrī Jayachāmarājendra Wodeyar Bahadur's Birthday celebration in the Palace, marked by the reception of blessings, khillats, phala-mantrākshate, tīrtham, etc., sent by His Holiness.

7th August 1933.—Vidwat Bahumāna Sabha.

5th September 1933.—Return in State to Mysore. Visvarūpa Yāthra.

Śrī Nathalal, Śrī Keshavalal and Śrī Kamala Keshavalal, Śrī Himmatlal Premanand and Śrī Chanchalal Bai from Gujerat, Kathiavar, Baroda, etc., obtained darshan of Śrī Swāmiji.

Śrī Vithaldas and Śrīmatī Vithaldas had the privilege of being blessed with "Bharanyāsam" by His Holiness.

Sirdar Śrī M. P. Subrahmanyarāj Urs sought for and obtained darshan of Śrī Swāmiji and offered cash sambhāvanē.

21st September 1933.—Arrival of Śrī Mukhāmi with letter (Vignāpana Patrika) to His Holiness from Mahārāja Śrī Gulab Singjee Deo, Maharaja of Rewa, "Bandhavesā".

5th October 1933.—The Tahsildar of Almora (who acted as the guide during His Highness' visit to Mānasa-

sarovar) with one of his retinue and Sri Ajarānandha Swāmiji, obtained darshan of Sri Swāmiji and received his blessings.

4th November 1933.—Private visit of His Holiness Sri Swāmiji to the Palace to grant darshan to Her Highness the Mahāmāthrusri Mahārāni Vānivilāsa Sannidhāna, who was indisposed and in bed. His Holiness, in His Highness the Mahārāja's presence in the sick-chamber, offered earnest consolation to the august suffering lady, attended by Sri Mahārājakumāri Sou. Sri Locīāvati Ammanavarū. His Holiness' Upadesham had the effect of enabling Her Highness to concentrate on God and forget her pain altogether even to the last moment of her life.

1st December 1933.—Sri Seethamma, daughter of Doctor Sri Rāmachandrachar of Amarachinta (Atmakur), Hyderabad State, had the privilege of being blessed with "Bharārpanam" by His Holiness.

16th December 1933.—Her Highness Sri Mahārāni Mahāmāthrusri sent this morning trays of different flowers of the choicest variety for being offered to Sri Hayagrīva at the time of Abhigamanārādhane by His Holiness for Archana.

20th December 1933.—Do.

21st December 1933.—Do.

On each evening of the aforesaid Archana, Prasādam was sent by His Holiness.

11th May 1934.—Arrival of Sri Rāni Ādilakshmi Ammagāru in Mysore from Gadval.

12th May 1934.—Tirtham and prasādam sent to her (residing in Lakshmiapuram) at her request both morning and evening during her stay in Mysore.

18th May 1934.—Sri Rāni, with her two daughters and two grandsons, Sri Krishnarao Bhoopāl and Sri Sitārāma Bhoopāl, with a large retinue obtained darshan of His Holiness Sri Swāmiji at 4 o'clock and having listened to His Holiness' Upadesham for an hour and a half, till 5-30, offered sambhāvanā in a number of plates and took leave of His Holiness, having been blessed with phalamantrākshatē.

14th June 1934.—Sri Gundurao, Judge-Magistrate of Gadwal, obtained His Holiness' darshan and had a long Upadesham on Shāstraic matters by His Holiness.

23rd June 1934.—Birthday celebration of His Highness the Mahārāja in the Palace with pādapooja to His Holiness to begin with followed by the conferment of blessings, etc., by His Holiness.

24th June 1934.—Visit of Dewan Bahadur Sri A. Aravāmuda Iyengar from Gadwal and Hyderabad to His Holiness for obtaining darshan and upadesham.

The Rāni of Gadwal Sri Ādilakshmi Ammagāru's presence in the evening for seva of Dolotsavam in the Mutt in connection with His Highness the Mahārāja's Birthday celebration the previous day.

27th June 1934.—Darshan and upadesham granted by His Holiness to the Rāni, the Rājakumāri and her son the Heir-Apparent of Gadwal.

7th July 1934.—At 12-45 in the night His Highness having sent a special messenger urgently to inform His Holiness that as the condition of Her Highness Sri Mahāmāthrusri Mahārāni Vānivilāsa Sannidhāna was grave, His Holiness may be pleased to grant "Bharāpanam" to her with all expedition, His Holiness forthwith took his bath and entering the Sri Sannidhi and prayed to the Deity to accept Bharanyāsam on behalf of the

noble soul and having become possessed of His grace sent tirtham and prasādam in the shape of Tulasi and flower with Sri Mukhāmi. As the latter reached the Ambāvilās, he was informed that exactly at 1-35, perhaps just as the Bharārpanam might have been concluded the great lady had started on her journey to Paramapadam.

It was a loss which the State could ill sustain, considering that she had occupied a place only equalled by the Mahārāni Sri Lakshmi Ammanniavaru, struggling against almost insurmountable odds, bearing all her troubles as a "Veerapatni" and Veera Māta as of old. The Mysore of modern times owes its pre-eminence to this great soul. She was conscious that she owed her success to the Divine grace of Lord Sri Hayagrīva as expressed through her Paramāchārya His late Holiness Sri Krishna Brahma Tantra Parakālaswāmi, her Vedāntic knowledge to His Holiness Sri Vāgeesha Brahma Tantra Parakālaswāmi and that her path to salvation lay along the path marked out for her by His present Holiness Sri Mad Abhinava Ranganātha Brahma Tantra Parakālaswāmi. No wonder that "Rājarshi" Sri Krishnarāja Wodeyar IV worshipped her as the Divine Mother which she was indeed.

8th July 1934.—At 7-30 A.M. a procession started from the Sri Mutt to the Palace with Thomala, Neeraji, Parivattam, Tulasi Prasādam, Sri Choornam, pyramids of white Tiruman, Chandan ball and Abhayahastas, accompanied by Vedic and Divya Prabandham Reciters. There the Maryādas were all offered to the deceased whose body was then decorated with the mālas and Neeraji Parivattam, etc. At the cremation ceremony in the Madhavanam, the Sri Choorna Paripālanam an

Prokshanam with Vedic hymns having taken place, maryādas from Sri Prasanna Krishnaswāmi were offered.

All the rites were performed in accordance with His Holiness' instructions according to the customary practice obtaining from the earliest times.

11th July 1934.—His Holiness' visit to offer condolence and consolation through Upadeshams following the Shāstras, Itihāsams, Purānas, etc., to His Highness the Mahārāja, His Highness the Yuvarāja and other mourners of the Royal Family.

18th July 1934.—At 12 noon, Their Highnesses the Mahārāja and Yuvarāja had "Shubhasweekāram" in the Kalyānamantap, after finishing the funeral ceremonies of the late Sri Mahāmāthrusri Avaru in the Kannadi Thotti. After offering sambhāvane to Sri Chāmundi Ammanavaru, Their Highnesses offered sambhāvane to His Holiness Sri Swāmiṇi (in absentia) and performed pādapooja to the pādukas in the Palace. The purohitis then offered mangalārathi, fruits and flowers to Their Highnesses. They were followed by Sri Rājakumār, Sri "Khāsa Aliyandiru (sons-in-law of the Mahāmāthrusri) who offered garlands, boquets, pansupari, rose water, etc. Thereafter, Their Highnesses were offered the khillats, garlands with boquets, blessings with phalamantrākshate, sent by His Holiness with the Mutt officials. Then the Dharmādhikāris and the Vidwans offered fruits and flowers.

Their Highnesses then repaired to Sri Prasanna Krishnaswāmi's temple and had sevas and called upon the Archak (Bhattar) to engage the reciters of Vedas and Divya Prabandhams for Thodakkam (beginning in connection with the "Tiruvadhyayanotsavam" on the morrow).

19th July 1934.—The Karapamkodam Utsavam, the central feature of the "Adhyayanotsavam" on this, the

thirteenth day of the demise, was duly conducted as on similar occasions in the presence of Srī Prasanna Krishna-swāmi in the Kalyānamantap, with His Holiness directing the functions. The usual sambhāvaṇe to the Poorva-chārya Parampara, after the Sāttumurai, followed by Sambhāvaṇe to His Holiness after pādapooja by Their Highnesses. Srī Bhāgavath tīrtham and Srīpāda tīrtham were distributed. The same was also sent for being distributed among Their Highnesses the Mahārāni, Yuvamahārāni and other ladies of the Royal Family. His Holiness then conferred khillats, garlands, boquet and conferred blessings with phalamantrākshate on Their Highnesses and departed to Srī Mutt.

29th July 1934.—Chāturmāsya Sankalpa.

26th August 1934.—Vidwat Bahumāna Sabha.

24th September 1934.—Visvarūpa Yātre to Siddalingapur Chattram and return in State to the Capital. Welcome at the outskirts of the City by Palace Assistant Secretary Srī Rama Rao, Mysore District Deputy Commissioner Srī C. S. Kuppuswāmi Aiyangar and Municipal President Srī B. T. Keshavaiengar and other Laukikas and Dharmādhikāris, Mahāvidwans and other Vaidikas.

15th October 1934.—Gadwal Rāni (Dowager) Srī Peddammagāru obtained darshan of His Holiness and offered cash sambhāvaṇe to His Holiness. With her came Srī Rama Reddigāru and Srī Ahobila Mutt Agent there, Srī Krishnamāchāryar. The last two were conferred shawls along with phalamantrākshate by His Holiness.

26th October 1934.—Dewan Bahadur Srī Aravāmuda Iyengar celebrating his "Shashtiabdapoorthi" on 28-10-1934 had khillats and blessings through phalamantrākshate sent to him by His Holiness Srī Swāmiji with Vidwān Srī Raghavāchāriar.

22nd March 1935.—Reception of khillats and sambhāvaṇe from the Rāni of Hyderabad offered on the occasion of the marriage of her second daughter Śrī Sou. Lakshmidēvammagāru in Hyderabad. They were brought by Śrī Atmakur Śrīnivāsarāghavāchārya.

8th May 1935.—Reception in the evening at Śrī Mutt of a big basket of fruits by His Highness the Mahārāja for nivedana to the Deities, from Ooty through Sirdar Śrī M. P. Subrahmanyarāj Urs.

14th May 1935.—Ditto.

19th May 1935.—The late Sirdar Prince Śrī Gopālarāj Urs' three daughters and two sons in company with their mother came to Śrī Sannidhi and having performed pranāms, were asked to sit down. After an enquiry into the welfare of the family by His Holiness, the mother sought His Holiness' instructions regarding the Upanayanam of Chi. Śrī Venugopālarāj Urs, her second son, had a day fixed up for the same and also had a lagnam fixed up for the "Aksharābhyāsam" of Chi. Śrī Gopi, son of Śrī D. Krishne Urs. His Holiness then gave a short upadēsham on Vaiṣṇava Dharma and the ways it can be followed to the earnest visitor and conferred blessings with phalamantrākshate.

2nd June 1935.—Śrī V. V. Śrīnivāsa Aiyangar, retired High Court Judge, Madras, obtained darshan of His Holiness and was in his presence listening to his precious Upadēsham and discussing and clearing his doubts about topics relating to the Darśhanas. His Holiness left such a lasting impression on the mind of the truth-seeker that to-day the gentleman has been regulating his life in consonance with the spirit breathed to him by His Holiness.

12th June 1935.—Birthday celebration of His Highness the Mahārāja as usual with pādapooja to His

Holiness and obtaining of His blessings after tīrtham and Śrī Hayagrīva prasādam.

26th June 1935.—His Highness the Mahārāja sent a messenger to His Holiness and obtained his blessings after tīrtham and Hayagrīva prasādam.

27th June 1935.—His Holiness received pādapooja as usual at the conclusion of the annual ceremony of Her late Highness the Mahārāṇī Mahāmāthrusrī Vānivilāsa Sannidhāna. All the members of the Royal Family were recipients of Śrī Bhāgavath tīrtham and Śrīpāda tīrtham, phalamantrākshate and blessings.

1st July 1935.—His Holiness having been appraised of His Highness the Mahārāja's indisposition in Bangalore—at 8 o'clock in the evening—by the Mokhtesar of "Zenana Sammukha", forthwith started special poojas, archanas, pārāyanams, etc., for the speedy recovery of His Highness, himself engaging in prayers for the purpose.

16th July 1935.—Chāturmāsya Sankalpa.

16th August 1935.—Vidwat Bahumāna Sabha.

31st August 1935.—His Holiness having concluded the "Tulasī Lakshārchanam" to Lord Śrī Hayagrīva for the recovery of His Highness the Mahārāja, sent word to His Highness who expressed the desire that he along with the members of the Royal Family, may be blessed with prasādam directly at the hands. His Holiness accordingly made a private visit to His Highness at 4-50 P.M. and conferred blessings on His Highness who, having expressed his deep sense of gratitude, listened to a most illuminating address by His Holiness and performed deep obeisance and gave a send off to His Holiness. On the latter's return to the Śrī Mutt at 5-40 P.M., a number of trays containing flowers, fruits, garlands, etc., were sent by His Highness for being offered to the Deity.

13th September 1935.—Visvarūpa Yāthre.

4th March 1936.—His Highness the Mahārāja sent a large consignment of fruits, flowers at 10-45 A.M. to His Holiness to be offered to Śrī Hayagrīva.

19th March 1936.—Ditto.

8th April 1936.—Śrī Rājārām Mudaliar, having performed Karapamkodam Mahotsavam of his mother came to the Mutt with the members of his household and relations and having had seva of Śrī Hayagrīva obtained darshan of His Holiness Śrī Swāmiji, was granted Śrīpāda tīrtham and was blessed with phalamantrākshate, offering cash sambhāvanē for the same.

12th April 1936.—Demise of Mahārājakumāri Śrī Cheluvājammanniavarū. Tulasi flower garlands, Abhaya hasta, Neeraji Parivatta with turmeric and Kumkum offered to God were sent from the Mutt to decorate the body of the deceased.

16th April 1936.—The Dewan Saheb obtained darshan of Śrī Swāmiji at 5 P.M. and had audience for about half an hour.

20th April 1936.—His Holiness paid a visit to Cheluvāmba Mansion to offer condolence and consolation to the bereaved family. For the space of about 20 minutes His Holiness granted to Sirdar Śrī Lakshmīkāntarāj Urs Upadesham calculated to bring 'Shānti' to his afflicted soul, and also consoled the family.

22nd May 1936.—At the celebration of the marriage of Chi. Śrī Gopālākṛishne Urs, eldest son of the late Sirdar Prince Śrī Gopālārāj Urs with Sou. Chi. Kempumallājammanniavarū, daughter of Śrī Nanjarāj Urs which took place in Śrī C. V. Subrahmanyarāj Urs, Bidadi Bakshi's residence in Lakshmīpuram, khillats, garlands and phalamantrākshate sent by His Holiness were pre-

sented to the married couple along with His Holiness' blessings through the agents of the Sri Mutt.

25th May 1936.—At the marriage celebration of Chi. Sou. Sri Nirmala Ammanniavar, fifth daughter of the late Sirdar Sri Prince Gopālarāj Urs, with Chi. Sri Jamadar Krishna Urs, son of Sri Turuvekere Basavarāj Urs at Sri Sanjeevarāj Urs' bungalow in Lakshmipuram, the blessings of His Holiness with khillats, garlands with boquets and phalamantrākshate were presented to the married couple by the agents of the Sri Mutt.

31st May 1936.—His Highness the Mahārāja's Birthday celebration commenced with pādapooja to His Holiness, as usual followed by the conferment of blessings of His Holiness along with khillats, garlands and boquets, tīrthams and phalamantrākshate. His Highness the Yuvarāja followed suit along with Prince Sri Jayachāmarāja Wodeyar Bahadur and performing pranāms was the recipient of His Holiness' blessings which were similarly conferred on Prince Sri Jayachāmarājendra Wodeyar preceded by the grant of tīrthams, garlands with boquets and khillats. Sri Rājakumār's and the Dewan's turn came next.

8th June 1936.—The couples aforesaid married on the 22nd and on the 25th of May obtained darshan of His Holiness at 2 o'clock in the afternoon and offering pranāms and sambbhāvan, and were blessed with upadesham and blessings with phalamantrākshate.

23rd June 1936.—The Rāni of Gadwal Sri Ādilakshmidēvi with her brother and Sri Jānsaki Ammagāru, her sister-in-law, obtained darshan of His Holiness and was blessed with His Holiness' Upadesham for an hour and after receiving phalamantrākshate, returned to

Bangalore at 6-30 p.m. with His Holiness' leave. The visitors offered cash sambhāvana.

4th July 1936.—Chāturmāsya Sankalpa.

10th July 1936.—Prince Śrī Jayachāmarāja Wodeyar's Birthday celebration. Presentation of His Holiness' blessings with khillats, phalamantrākshate, garlands, etc., by the Agents of the Śrī Mutt.

5th August 1936.—Vidwat Bahumāna Sabha.

1st October 1936.—Visvarūpa Yāthre.

16th November 1936.—Preliminaries in connection with jeernoddhāram and renovation of the silver mantap enshrining the Deities in the Mutt, the renovation being carried out in the Palace by the most skilled artisans and engineers under the direct supervision of officials instructed to carry out the commands of His Highness the Mahārāja, with occasional supervision by Mahāvidwan Dharmādhikārī Śrī Tiruvallur Śrīnivasarāghavāchāriar, Honorary Superintendent, under instructions of His Holiness Śrī Swāmiji.

Along with the Pratishthā Mahotsavam of the Mantap the following were also consecrated: Śrī Lakshmī-Hayagrīva image prepared in Tirupathi, Śrī Nigamāntha Mahādesikar, Śrī Nayanārāchāryar, Śrī Periya Brahma-tantra Swatantra Swāmi, Śrī Vāgeesha Brahma-tantra Parakālaswāmi, silver image of Śrī Sudarshanālwar, Golden Sathāri of Śrī Hayagrīva Sannidhi.

The āgamic ceremonies were conducted by Śrī Annāswāmi Bhattar and Śrī Lakshmīkāntha Bhattar of Kalale.

Sabhānugna, Rakshābandhan of the Āchāryas, Ankurārpanam and Kalasha Stāpanam.

17th November 1936.—Vāsthu Kalasha Stāpana, Vāstbuhoma, Paryagnikarana, Panchagavya Prokshana,

Chāyādhivāsa, Jalādhivāsa, Nayanonmilanam, Saptadasha Kalasha Sthāpanam, Mānonmāna Prāyaschittam, Dhānyādhivāsa, Shāyādhivāsa and Agnipratishtha.

18th November 1936.—Tatvahoma, Tatvanyāsa, Yantranyāsa, Shāntihoma, Poornāhuti.

19th November 1936.—Kumbhodvāsana, Pālikodvāsana, Kumbhaprokshana, Dānapanchaka for propitiation of Sūrya, Rāhu, Rājapanchaka.

Recitations of Sri Rig, Yajus and Sāmavedas, Sri bhāshya, Srīmad Rāmāyana, Srīmad Bhagavadgīta, Srīmad Bhāgavatha, Srīmad Vishnupurāna, Srīmad Prabhandha, Srīmad Bhagavadvishaya, Srīmad Gīthā Bhāshya, Srīmad Mantrārtha, Srīmad Shāstra Bhāshya, Srīmad Pāduka Sahasrapārayanam.

Consecration of the mantap in the presence of a large and distinguished gathering and public. The Bhāgavath Arādhnam having taken place in the Kālakshepa Kootam, His Holiness arrived at the Sannidhi at about 9-15 A.M. having the Kumbha Prokshanam performed in the Yāgashāla for the consecrated images mentioned above. His Holiness having the Kumbha prokshanam of the mantap performed, himself installed the Deities exactly at the auspicious minute and performed Mangalārathi and conferred tirtham on the members of the great assembly and held an Asthānam. After receiving the pranāms of the thousands of the gathering His Holiness bade them all sit down. Recitations of the Vedathrayam followed and Swasthivāchanam and Rājashirvādam were duly uttered. The audience had gandha, garlands, tāmboolam and dakshina served on it. With the bestowal of phalamantrākshate on the chief members of the assemblage His Holiness broke up the Asthānam and retired for his Mādhyāhnikam and Iyārādhnam.

11th June 1937.—Sri Ranganāthāchār, B.A., LL.B., Subordinate Judge, Bezwada, accompanied by his whole family obtained darshan and blessings of His Holiness.

18th June 1937.—Sri Chikkanna, through Sri Rāmaswami, got the images of Srinivāsa with Ubayanachchiars as a gift from His Holiness for being installed in the Srinivāsa temple as Processional Deities in Vānjivilāsa Mohalla, Mysore, which he had constructed and dedicated. (The Moolavighraha was brought from the temple at Tirumalasāgara village on the Hirode-Nagamangala Road, the Deity having had the Mangalāshāsanams of a number of Āchāryas. Sri C. S. Kuppaswāmi Iyengar, Deputy Commissioner, Mysore District, at the time, was mainly helpful to the said Sri Chikkanna in securing the image and transporting it to Mysore.)

19th June 1937.—Birthday celebration of His Highness the Mahārāja in the Durbar Hall of the Palace. Pādapooja to His Holiness by His Highness marked the commencement of the Durbar. The usual conferment by His Holiness of garlands and boquets, tīrtham, khilāts and blessings, with phalamantrākshate followed. The next to receive phalamantrākshate was the Dewan.

23rd July 1937.—Chāturmāsya Sankalpa.

22nd August 1937.—Vidwat Bahumāna Sabha.

21st September 1937.—Visvarūpa Yāthre.

18th January 1938.—At 5 o'clock this evening the Dewan Saheb obtained audience of Sri Swāmījī for about half an hour and was blessed with phalamantrākshate.

4th March 1938.—In response to the prayer of Sri S. P. Rajagopālāchāryar, First Councillor, conveyed through Sri Shankara Iyer, His Holiness performed Bharanyāsam for the sake of his wife at 8 o'clock.

24th April 1938.—At 4-20 P.M. Lagnapatrika fixing the date of the marriage of Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar with Sou. Chi. Srī Sathyapremakumāri Devi, Princess of Charkhārī State in Northern India in a Panchakalashī mena with 13 plates of flowers and fruits and Suttuvīlya, escorted by full Palace escort with music, band, etc., was brought to the Mutt for being blessed by His Holiness. Srī H. L. Devaraje Urs, the bringer of the precious document, was accompanied by the heads of the various Palace Departments, the Ritwiks, Purohitas and Joysers. Placing the plates of flowers, fruits and Suttuvīlya before His Holiness in the Kālakshepa Kootam, Srī Devaraje Urs presented the Lagnapatrika in another plate. After being blessed by His Holiness with Mantrākshate, etc., it was then read aloud by Srī Josyer Venkatachāryar in the midst of a small assembly called by His Holiness for the occasion and was placed before His Holiness who then conferred garlands and phalamantrākshate on the messengers.

29th April 1938.—A thousand champaka flowers were sent by the 'Zenana Sammukha' this morning to Srī Mutt for being offered to the Deity by way of archana by His Holiness.

13th May 1938.—Visit to the Palace at 11 A.M. by His Holiness for receiving pādapooja, preliminary to the marriage of Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar Bahadur. The usual procedure as on previous occasions followed.

15th May 1938.—At the marriage of Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar Bahadur at the Palace to-day khillats, garlands with boquets, previously offered to the Deities and blessings with

phalamantrākshate were conveyed with the Mutt and Palace honours and first class escort, and were offered to the couple at the appropriate moment by the accredited Mutt officials.

25th May 1938.—Birthday celebration of His Highness the Yuvarāja Srī Kantheerava Narasarāja Wodeyar Bahadur in the Palace attended by His Highness the Mahārāja and Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar. Pādapooja to His Holiness as usual was followed by the bestowal by His Holiness of khillats, garlands and boquets, tīrthams and phalamantrākshate according to custom.

8th June 1938.—Birthday celebration of His Highness the Mahārāja began with the usual pādapooja to His Holiness and receipt of His blessings along with khillats, garlands, and boquets and tīrthams followed by phalamantrākshate.

12th July 1938.—Chāturmasya Sankalpa.

18th July 1938.—Birthday celebration of Srī Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar in Lakshmīvilās thotti (in strict privacy). After sambhāvana to Srī Chāmundeswarī Ammanavarū, sambhāvana offered to His Holiness and receipt of His Holiness' khillats and Asheervadam through phalamantrākshate.

14th August 1938.—Vidwat Bahumāna Sabha in the afternoon. According to the prevailing custom, besides the Vidwāns and students of the Mahārāja's Sanskrit College, Mysore, the Oriental Library, Pundits of the Archaeological Department, Vidwāns from the Districts and British Provinces, the recipients of Sambhāvana bestowed by His Holiness included Vidwāns and students of the Nanjangud Srī Shankara Mutt Pātasāla, the Nanjangud Srī Rāghavendra Mutt Pātasāla and the

Vidwāns and students of the Chāmarājanagar Sanskrit Pāṭśālas and the students studying in the Sri Vedānta Deshika Vihāra Sabha Pāṭhasāla of the Sri Mutt.

18th August 1938.—Commencement at Sri Kanchipuram of the Avatārotsavam of "Sri Rāmānujadayāpāṭhram" tanian of Sri Vedānta Deshikar, composed by Sri Periya Brahmaṇtra Swatantra Jeever.

21st August 1938.—From this date onwards His Holiness was pleased to sanction an annual grant of Rs. 300 to the Vidyodaya Sabha, a free residential home for students coming from distant places, studying in the High Schools and Colleges of the Capital, in response to the prayer of the office-bearers of the Sabha which has an investment of Rs. 15,000 and a building of its own endowed by Inamdar Sri V. R. Krishnaswāmy, B.A., and his son Sri V. K. Srīnivāsan, M.A. The building may be estimated at Rs. 40,000. The conditions under which His Holiness has made his gift are as follows:—

1. The grant should be added to the principal.
2. That the students benefiting by the aid of the Sabha should as far as possible conform—outwardly at least—to the "āchāram" and "sampradāyams" of the Sri Mutt such as "Oordhvapundradhāranam" on their faces, the regular performance of the Sandhyāvandanams and some decency in the matter of the preservation of the "Sikha".

22nd August 1938.—At the instance of Sri V. V. Srīnivāsa Iyengar, Advocate, Madras, Srīmān Ayya Krishna Tātāchāryaswāmi and others, the 6th Centenary celebration of "Sri Rāmānuja Dayāpāṭhram", a festival on a grand scale, had been organized to take place for ten days beginning from 18-8-1938 and concluding on 28-8-1938. In response to the prayer of the gentlemen

mentioned above (acting on a resolution formed by a most distinguished gathering, held in Kanchipuram on 21-5-1938 at Tooppil in the Sri Parakāla Mutt—a gift of Sri Jātābrahmachāri Vengipuram Aravāmadu Aiyangar, His Holiness Sri Swāmiji sent Mahā Vidwān Sri Atmakur Dīkshāchāryaswāmi to take part in the lectures, etc., organized there.

The Śrīmukham which His Holiness had addressed to Sri V. V. Śrīnivāsa Iyengar in connection with the celebration was carried in a big procession in a palanquin accompanied by Vedic and Divya Prabandham Goshties and was read by Śrīmān Dīkshāchārya in the grand assemblage on 28-8-1938, previous to the presentation of Mangalāshāsanams blessed by His Holiness to the Sabha and khillats to Sri V. V. Śrīnivāsa Iyengar.

10th September 1938.—Viswarūpa Yāthre.

10th October 1938.—His Holiness addressed a Śrīmukham to His Highness the Mahārāja expressing his immense pleasure on Śrīmad Yuvarājakumār Prince Sri Jayachāmarāja Wodeyar's taking the B.A. Degree and pronouncing Mangalāshāsanams on the Princely recipient.

His Holiness also sent the Honorary Superintendent with garlands, boquets and blessings through phalamantrākshate to be presented to the Prince in person in the Summer Palace.

6th November 1938.—A Santarpane having been caused to be performed in the Sri Mutt for the sake of His Highness the Yuvarāja's welfare by the Palace, immediately after Swasthivāchanam and Rājāsheervādam was over, His Holiness sent blessings with phalamantrākshate, garlands, boquets and prasādam through the Honorary Superintendent of the Mutt, to His Highness the Yuvarāja in his Palace, "Sri Chāmundi Vihār".

For Pārīyanam, Japam, etc., in connection with the same, conducted in the Palace from 26-10-1938 to 6-11-1948, Pundits were also deputed to the Palace by His Holiness.

7th November 1938.—Pādukāśahasram 'Sāttumurai' in Śrī Vedāntha Desikar's Sannidhi at Melukote, as usual, was conducted by the Śrī Mutt on the occasion of Śrī Cheluvarāyaswāmi's visit for Mantappadi on the Avabhṛitham of the Aṣṭatīrthotsavam, concluding the annual "Rājamudi" Utsavam.

28th December 1938.—Śrī Gayāprasad, Palace Bakshī of Rewa (Central India), and Śrī M. P. Subrahmanyaraje Urs obtained His Holiness' darshan and were the recipients of blessings and phalamantrākshate.

30th January 1939.—Śrī S. Rangāchāri, retired Inspector of Schools, and Śrī B. V. Varadāchār, M.B.B.S., Retired Surgeon, had the privilege of "Bhārāpanam" being offered on their behalf by His Holiness Śrī Swāmiji.

29th May 1939.—His Holiness' presence at the Durbar Hall to confer blessings on His Highness the Mahārāja at the Birthday celebration. The usual pādapooja by His Highness and sambhāvanē was followed by the bestowal by His Holiness of the tīrthams and garlands with bouquet offered to Śrī Hayagrīva and khīlats and phalamantrākshate to His Highness the Mahārāja and to His Highness the Yuvarāja and Śrī Yuvarājakumār Prince Śrī Jayachāmarāja Wodeyar Bahadur. Śrī Rājakumār, the Dewan and Sirdar Śrī Lakshmīkāntharāje Urs were then the recipients of garlands and bouquets and phalamantrākshate.

26th June 1939.—Her Highness Śrī Mahārāni Śrī "Lakshmīvilāsa Sannidhāna" sent trays of flowers for being offered to the Deity by His Holiness.

1st July 1939.—Chāturmāsya Sankalpa.

7th July 1939.—At the Birthday celebration of Śrīmad Yuvarājakumār Prince Śrī Jayachāmarāja Wodeyar Bahadur (Private Durbar) His Holiness' blessings, khillats, etc., were offered.

31st August 1939.—Vedaśāstra Vidwat Brāhmaṇa Sabha.

22nd September 1939.—Śrī M. T. Nārāyaṇa Iyengar, M.A., and Śrī V. Gopālaswāmy Iyengar and several others had darshan of Śrī Swāmiji and after listening to a long Upadesham were blessed with phalamantrākshate by His Holiness before taking leave.

29th September 1939.—Visvarūpa Yāthre.

24th October 1939.—Śrī K. R. Śrīnivāsa Iyengar's visit to Śrī Mutt and audience with His Holiness for Upadesham and receiving of His Holiness' blessings and phalamantrākshate.

26th October 1939.—Janab Abdul Wajid Saheb on receiving the appointment of Revenue Commissioner at the hands of His Highness the Mahārāja, visited Śrī Swāmiji and after a brief audience, was the recipient of blessings with phalamantrākshate at the hands of His Holiness along with garlands and Mangalāshāsanams for success in his new post and for further promotion.

29th October 1939.—Coimbatore Temple Committee Member Śrī B. R. Janārdhana Setty had the privilege of obtaining His Holiness' darshan and blessings with phalamantrākshate.

4th November 1939.—Mr. T. Thamboo Chetty had the privilege of obtaining audience of His Holiness and blessings with phalamantrākshate.

5th November 1939.—Do. Śrī Vijayarāghavāchāryar, Retired Circle Inspector of Schools, the author of many

Kannada translations of Sri Vedāntha Deshikar's works, for Upadesham and Mangalāshāsanam.

20th January 1940.—Srimathi Lakshmiamma, wife of Sri Rangaswāmi Iyengar, late Prosecuting Inspector and daughter of Sri Komala Rangiengar, came to the Sri Mutt and having obtained the privilege of Sri Swāmijī's darshan and submitted a "Vignāpanāpatrike" offering a gift of Rs. 2,500 out of the interest accruing from it, desired that at the annual celebration of the Vedāntha Deshika Vihāra Sabha Mahotsavam in the Sri Mutt a Dolotsavam should be celebrated on the day of Sravana Nakshatram and a Santhrapane with eatables made of pure ghee offered to the Deity and the prasādam distributed among the gathering assembled for seva at the time. Along with this, the pious lady offered to the Deity a garland with Vyāghraṇakham set in gold to adorn the Deity in return for which she was blessed with a framed picture of Sri Kodanda Rāma by His Holiness with phalamantrākshate.

SRI VEDANTHA DESHIKA VIHARA SABHA

A summary of the financial arrangements in this connection may now be mentioned.

- | | |
|---|--------|
| A. Investments in Government (Deposits) under the head of Charitable Endowments— | Rs. |
| 1. Srīmad Abhinava Ranganātha Brahmaṇṭra Parakālaswāmigalavaru for the encouragement of Vishistādwaiṭha Vedāntha in "Vedāntha Deshika Vihāra Sabha" .. | 25,000 |
| 2. Sri Tiruvallūr Srīnivāsarāgbavāchar, late Honorary Superintendent, Sri Parakāla Mutt, Mysore, for the award of prizes to students with a view to encourage religious | |

	Rs.
studies (in three instalments Rs. 1,000, Rs. 500 and Rs. 500)	2,000
3. Late Sri Srīnivāsa Iyengar, Retired Chief Engineer, Mysore Railways, for awarding prizes to the best successful candidates in the examination in the Vedāntha Deshika Vihāra Sabha in the Sri Mutt ..	1,000
4. Sri B. V. Varadāchār, B.A., M.B.C.M., Retired Medical Officer, for awarding prizes for Proficiency in the Vishistādwaitha Vedāntha Examination	1,000
Total ..	29,000

5. Add to this aforesaid, endowment by Sri Lakshamma earmarked for Dolotsavam and Tadiyārādhane with dakshine for at least one hundred persons on the Sravanam Star in connection with Sri Vedāntha Deshika Vihāra Sabha	2,500
Grand Total ..	31,500
Annual income ..	1,260

B. Endowments through landed properties—

1. (a) Srīmad Abhinava Ranganātha Brahma-
tantra Parakālaswāmigalū, Harathale
village, Nanjangud Taluq, Vrītties
Nos. 1, 2, 4, 5
- (b) Sri Pedda Narasimhacharyulu, Kāmalā-
puram, Anegundi, Vrītties Nos. as
above

14,850

	Rs.
2. Srīmad Abhinava Ranganātha Brāhma- tantra Parakālaswāmīgal	1,030
(a) Bommenahalli village, Krishnarajapur Taluk	18,000
<i>Plus income</i> ..	1,300
(b) Honaganahalli and Kanivekoppal (French Rocks Taluk) Vritties Nos. 4, 6, 7, 8	12,000
<i>Plus income</i> ..	800
(c) Magadlu, Heggadadevankote Taluk ..	10,500
<i>Plus income</i> ..	600
(d) Bidagalu village, Hosakote Taluk ..	10,500
<i>Plus income</i> ..	600
(e) Yandahalli, Mysore Taluk	12,000
<i>Plus income</i> ..	700
(f) Santhekasalagere village, Belur, Mandya District ..	
Hemmige village (major), Mandya Dis- trict	80,000
<i>Plus income</i> ..	5,800
Grand Total (Landed property) ..	1,57,850
<i>Plus income</i> ..	10,800

Note.—This includes the following gifts:—

Donors:

- | | |
|---|-------|
| 1. Srīmathi Komata Lakshmi Ammal | 7,000 |
| 2. Srīmathi Alamelamma Pichamma .. | 6,000 |

21st January 1940.—The aforesaid **Sri Lakshmi Ammal** made a further gift to His Holiness for the conduct of **Tadīyārādhanā** in **Koppal Sri Mutt** of **Rs. 2,500** out of the interest thereof (during **Tulāmāsam**) **Rs. 2,500 plus income Rs. 240.**

6th February 1940.—Srimathi Kamalamma of Madras made an endowment of Rs. 2,000 for the development of Vedāntha Pātashāla in Kanchipuram Sṛī Mutt.

10th March 1940.—Demise of His Highness the Yuvarāja Sṛī Kantheerava Narasarāja Wodeyar Bahadur in Bombay at 2-30 in the night. One of the saddest events affecting Mysore and its people. Loss of a highly cultured, free, straightforward, modest, and unassuming personage, who had earned the esteem and respect of many international personalities, beloved of his peoples, who had also displayed unusually brilliant talents in administration during two brief periods to the greatest surprise and joy of his colleagues. Might well have filled the place of Viceroy and Governor-General of this vast Continent with its hoary culture and traditions.

14th March 1940.—Ashes in receptacle brought with due solemnity to Mysore for interment and the erection of the usual monument along side those of his ancestors in the “Madhuvanam”. The usual Srichoorna Paripālanam, etc.

19th March 1940.—His Holiness’ visit to offer condolence and grant upadesams, appropriate to the occasion, to allay in some measure at least the intense grief of the bereaved family, to His Highness the Mahārāja, Prince Sṛī Jayachāmarāja Wodeyar, to Her Highness the Yuva Mahārāṇī and to the grief-stricken daughters of the deceased.

His Holiness deposited in the Mysore Government Rs. 37,500 out of the four per cent. (special) annual interest accruing loan from which

(a) the Sṛī Mutt at Kanchipuram—a gift of Sṛī Jatabrahmachāri and

(b) the temple of Sṛī Rāma—a gift of Pattanna Thāthāchāryar at Dhanushkodi—have to be maintained.

22nd March 1940.—‘Shubhasweekāram’ by Prince Sri Jayachāmarāja Wodeyar Bahadur, the 12th day after His Highness the Yuvarāja’s demise. The usual khillats, garlands and boquets offered to Sri Hayagrīva and blessings sent by His Holiness were presented to the Sri Yuvarājakumār by the Honorary Superintendent Sri Mahāvidwān Dharmādhikārī Sri Thiruvallūr Srīnivāsa Rāghavāchāryar immediately after the former had offered the usual sambhāvanē.

23rd March 1940.—Adhyayanotsavam, “Karapamkodam” as usual with His Holiness at the Sri Sannidhi of Sri Prasanna Krishnaswāmi at the conclusion of which His Holiness conferred His blessings with the usual accompaniments such as tīrthams, garlands with boquets, khillats and phalamantrākshatē to the Princely Heir.

6th April 1940.—‘Huzur Sammukhada’ Bakshi Sri M. P. Subrahmanyarāja Urs and Sri Thimmappāji Urs, son of late Sri Amildar Krishne Urs, accompanied by the members of the Zenana, visited the Sri Mutt at 8-45 P.M. with plates of fruits, flowers, etc., had darshan of the Deity while His Holiness was engaged in ‘Tiruvārāadhanam’ and having been blessed with tīrtham by His Holiness, accompanied him to the Kālakshepa Kootam and sat down after making pranāms to listen to the upadesham of His Holiness for about an hour, and took leave after being blessed with garlands, etc., and phalamantrākshatē.

9th April 1940.—His Holiness received the large plate of various fruits at 5-15 P.M. sent by His Highness the Mahārāja for being offered to the Deity.

1st June 1940.—Ditto.

16th June 1940.—Birthday celebration of His Highness the Mahārāja in the Durbar Hall as usual with His Holiness’ presence for conferring blessings, tīrtham,

garlands, khillats, etc., with phalamantrākshate after receiving pādapooja. After conferment of blessings, etc., on His Highness the Mahārāja and Prince Śrī Jayachāmarāja Wodeyar Bahadur, the Rājakumār, the Dewan and Sirdar Śrī Lakshmīkāntharāja Urs were the recipients of garlands and blessings of phalamantrākshate at the hands of His Holiness.

14th July 1940.—His Holiness having formed the idea of opening a Vidyāsākhā in the Śrī Mutt as early as 1927 as also the idea of forming the Vedānta Deshika Vihāra Sabha and put it into immediate operation, acquainted His Highness the Mahārāja with his estimable purpose and obtained his ready approval, expressed through the Huzur Secretary, No. 3,894, dated 19-10-1927.

Towards this end His Holiness set apart Rs. 2,000 per annum till the end of 1933 to carry out the objects in view. Finding the inadequacy of the amount His Holiness in 1933 sought His Highness' approval for earmarking an additional amount of Rs. 1,000 per annum and bring up the total to Rs. 3,000 to be spent out of the tasdik amount of Rs. 30,000 that is, a tenth of the grant. For this also His Highness the Mahārāja signified his ready approval (No. 130, dated 28-8-1933 of Office of the Huzur Secretary).

At that rate by the end of 1938-39 a total amount of Rs. 29,167 had accumulated out of which an amount of Rs. 16,233-5-10 had been spent leaving a balance of Rs. 12,943-10-2. Out of this balance was brought up an amount of Rs. 11,900 was added to a further sum of Rs. 13,100 being the proceeds of the sale of Pura and Ambigarahalli lands thus bringing it up to Rs. 25,000 by 5-7-1940.

[A further sum of Rs. 1,500 was added to the above sum on the 10th of August 1945 being the amount held in abeyance out of the sale value of the aforesaid villages (see Order dated 13-2-1945, Muz. Commissioner).]

The whole amount of Rs. 26,500 carrying an interest of 4% (Government) has become an endowment and has been accepted as "Charitable Trust Endowment". A further addition was made to the endowment by way of the interest of Rs. 600 per annum on Rs. 4,800 being the proceeds of the purchase of Nagasettyhalli, Magadi Taluk, Bangalore (14-7-1947). Thus, the amount at the disposal of Vidyāsākha of the Mutt amounted in total to Rs. 31,300 bringing an annual income of Rs. 1,252. Add to this Rs. 250 per mensem out of the tasdik amount. Thus the monthly expenses on the Vidyāsākha have amounted to Rs. 355.

The objects of the endowment are stated to be as follows:—

1. The establishment and conduct of a Sanskrit Pāthasāla in the Sri Mutt.
2. The granting of scholarships to them and to enable them to meet further expenditure.
3. Salary to Pundits engaged for teaching them.
4. The addition of new books to the library of the Sri Mutt.
5. The printing and publication of new granthas and by this means the propagation of Veda Vidya, Shāstra Vidya, Vedānta Vidya, etc., enabling the advanced scholars to go out for spreading the knowledge of the above in the existing Shākhā Mathas and other Shākās proposed to be started for the achievement of the above objects.

19th July 1940.—Chāturmāsya Sankalpa.

At the conclusion of the 'Panchashānthi' this afternoon Śrī K. Basavarāja Urs, having previously sent several plates of fruits, flowers, betel leaves, turmeric, kunkum, etc., to His Holiness for nivedanam to God, himself turned up and having obtained darshan performed deep obeisance and made to His Holiness a presentation of the book which he had written on his experiences during his recent foreign travels, His Holiness accepting the gift appreciated the enterprise and sense of service to the public of the writer and conferred phalamantrākshate on the devotee.

3rd August 1940.—At 9 o'clock in the night the Great 'Rājarshi' of modern times started on his journey to Paramapādām. Three hours before the fateful event, the condition of the monarch having become known to His Holiness who was engaged at worship in the sannidhi, in accordance with a prayer previously made by His Highness, His Holiness the Swāmiji offered Bharārpanam on behalf of the dying monarch to Lord Śrī Hayagrīva and Śrī Lakshmīnārāyaṇa and caused the fact to be communicated to His Highness to offer him peace in his last journey. During his short life, the great Ruler had not only built for himself a niche in the heart of every one of his subjects but commanded the love, esteem and reverence of every considerable person in the international world. A thoroughly constitutional monarch, he was as much full of compassion to the toiling masses as he was dear to his immediate servitors, ever engaged in conceiving new projects, calculated to promote the economic, cultural and moral well-being of his subjects. By his search for truth and knowledge of the philosophical teachings of the Upanishads, he had come to be ranked among the Rājarshis of ancient times

His understanding of the arts, engineering, architecture and proficiency in music were as thorough as was his knowledge of modern constitutions. To his English friends of all grades he was a source of awe, reverence and inspiration. In every way, he was an ideal Sovereign for all times and for all regions of the earth.

4th August 1940.—At 6-30 A.M. the rites in connection with the funeral commenced with the decorating of the temple which enshrined the great soul with Thomala, Niraji, Parivattam, Tulasi, Srīgandh, Nāmam and Srīchoornam, etc., sent by His Holiness and offering of the maryādas also from Sri Prasanna Krishnaswāmi's temple—other maryādas sent by His Holiness having been reserved for the Srīchoorna Paripālanam.

The funeral procession started at about 9 A.M. headed by the Heir-Apparent to the Throne, Yuvarājākumār Sri Jayachāmarāja Wodeyar Bahadur, followed by the Dewan, the Members of Council, the Heads of all the Departments, the Private Secretary, European officials, the Palace officials and thousands of citizens, the route being lined by the men, women and children with floods of tears wetting their clothes. So popular and beloved was he amongst all classes of his people. By 1 o'clock the obsequies for the day were concluded.

11th August 1940.—His Holiness' visit to the Palace this morning, the 9th day of His Highness' demise, to offer condolence and console the Royal Family. The mourners were all assembled at the "Karandashāla". Sri Jayachāmarāja Wodeyar Bahadur, the Heir-Apparent, Her Highness the Mahārānī of Lakshmilvilāsa Sannidhāna, Sri Kempucheluvājammanniavar, Her Highness the Yuvarānī Sri Sathyaprema Kumārī Devi, etc., and the Arasu Noblemen of the Royal Family. Referring to the

huge responsibility which devolved now on his shoulders, His Highness Sri Jayachamaraja Wodeyar was to bear that responsibility with a sense of dutifulness—His Holiness said, in the course of his upadesham—having been called upon by God to assume it, and master his feelings and sorrows. His Highness should know that the sorrow was not only his, but was that of seven million sharers. He had the example of his father, his Royal uncle the Rājarshi, and student of history as he himself was, he knew the way of life of every one of his great ancestors. He had also a loyal band of officials under him whose responsibilities had now increased as His Highness' were. Even for reducing the sorrows of his subjects His Highness should give up his and cheer them up by undertaking his responsibilities with energy and resoluteness. Thus, his rule would be successful, prosperous and serve as an example to the world. After a quarter of an hour's upadesham His Holiness left, bringing solace and comfort to the numerous listening mourners who had been crushed by their sorrow. His Holiness was back in the Sri Mutt at 10-45 A.M.

12th August 1940.—In the evening Sirdar Sri M. P. Subrahmanyarāje Urs had darshan of Sri Swāmiji for about ten minutes to receive His Holiness' instructions regarding the ceremonies, etc., for the deceased monarch. Later at 5 o'clock the Dewan had audience with His Holiness for about ten minutes to receive instructions from His Holiness regarding the Palace, the Government, etc., in the immediate and distant future.

14th August 1940.—“Shubhasweekāram” by His Highness the Mahārāja Sri Jayachamarāja Wodeyar Bahadur after the conclusion of the last of the funeral rites of the 12th day in the Kalyānamantap Durbar Hall,

in the presence of the members of the Royal Family, the Arasu Noblemen, the Dewan, Councillors, the Palace officials, the Vaidika officials, the Dharmādhikāris, Ritwiks, Purohita, etc. After offering Sambhāvane to Śrī Chāmundi, His Highness offered Sambhāvane to His Holiness the Swāmiji. Phalapooja by Purohita was the next item in the programme, followed by their own offer of phalams, pushpams, etc. This was followed by the offer of garlands, boquets, pāsupāri and rose water and khillats by the Rājakumār, Khāsa Aliyandarū Śrī Sirdar Lakshmīkāntharāj Urs and the Rājabandhus. The khillats, garlands and boquets and phalamantrākashate sent by His Holiness were then offered to His Highness. Khillats, etc., by other Mutts and temples came next, and these last were followed by offers of pushpams and phalams by the other purohita, ritwiks, Dharmādhikāris and Vidwāns.

His Holiness then repaired to Śrī Prasanna Krishnaswāmi's temple and performed sevas in all the sannidhis. In the evening 'Thodakkam' for Vedic and Prabandha pārāyanams, kālakshepam, etc., took place in Śrī Prasanna Krishnaswāmi's temple in front of Śrī Bhāshyakār's Sannidhi where the Deity had been installed. The functions commenced as usual with the offer of sambhāvane to His Holiness.

15th August 1940.—Commencement of the Adhyayanotsavam at Śrī Prasanna Krishnaswāmi's temple attended by male members of and those connected with the Royal Family. The 'Karupamkodam' Mahotsavam now started; and wending its way through the streets of the Fort reached the Palace where in the Kalyāna Mantap Śrī Prasanna Krishnaswāmi had been installed. His Holiness had arrived here by that time and had stationed himself

in front of the Deity. His Highness the Mahārāja now arrived and had darshan and seva of the Deity. Mangalārathi having been offered to the Deity, His Holiness gave the start to the Drāvida Vedapārāyanam. Āchārya-sambhāvane having been offered duly, Sāttumurai and teertha viniyogam with the placing of the Srī Shadagopam over the heads of His Holiness, His Highness and the assembled Vaidikas and Laukikas.

The reading of the "Charāma Shloka" followed next. After it was read out, it was submitted to His Highness who, having received it with both hands and pressed it to his eyes placed it at the feet of the Deity with the help of the Archaka.

His Holiness was then conducted to the part of the hall which had been screened off from the rest. There His Holiness received pādapooja at the hands of His Highness and as usual bestowed tīrthams, garlands with boquets, khillats as sambhāvane and phalamantrākshate. Srī Rājakumār and Sirdar Srī Lakshmīkāntarāje Urs were then the recipients of tīrtham and garlands with boquet and phalamantrākshate at the hands of His Holiness. The small assembly having now emerged out of the screened portion, the ladies of the Zenana headed by Her Highness Srī Lakshmīvilāsa, Her Highness Srī Mahārānī, Srī Mahārājakumārīs, the Princesses and others performed pranāms to His Holiness and received tīrthams, garlands and phalamantrākshate and retired. The screen was then removed. The male members connected with the Royal Family with other Arasu Noblemen received tīrthams, garlands and phalamantrākshate. The Palace officials, the Vaidikas and Laukikas were then blessed with phalamantrākshate by His Holiness.

His Holiness then took his departure and was back at the Sri Mutt by 11-45.

19th August 1940.—At 2 o'clock this afternoon Sri Sirdar Devarāj Urs and Sri Lakshmikānthaṛāje Urs, maternal uncles of His Highness the Mahārāja Sri Jayachāmarāja Wodeyar Bahadur, had darshan of His Holiness and after some important consultations, took leave of His Holiness after being blessed with phalamantrākshate.

At 7 o'clock in the evening Palace Assistant Secretary Sri M. Rama Rao, Zanana Sammukhada Bakshi Sri Sirdar M. P. Subrahmanyarāje Urs, Dharmādhikāri Sri Nārāyana Sāstri, Josyer Sri Venkatāchār, Karur Josyer Sri Gopālāchāriar came to the Mutt and having held consultations with regard to the date and hour auspicious for the Pattābhisheka Mahotsavam of His Highness the Mahārāja obtained from His Holiness his approval of the date 8-9-1940 Sunday and Dhanurlagnam as most suited and returned after being blessed with phalamantrākshate.

20th August 1940.—At 4 o'clock this afternoon Sri Rama Rao, Assistant Secretary, Palace, obtained darshan of His Holiness and had some further consultation with regard to the lagnam of His Highness the Mahārāja's Pattābhisheka Mahotsavam.

22nd August 1940.—At 4-30 this afternoon the Lagnapatrika of His Highness the Mahārāja's Pattābhisheka Mahotsavam was brought to the Mutt in a panchakalashi mena escorted by all Palace honour and Palace officials. On being submitted to His Holiness after pranāms by the bringers, the Jois Sri Venkatāchāryar rose and standing read out clearly and slowly the Lagnapatrika and placed it before His Holiness; who pronounced his blessings, but who suggested that from

12 days before the Mahotsavam a special shān̥thi had better be performed. Acting on the suggestion of His Holiness the Secretary instructed Śrī Josyer to stay and obtain from His Holiness instructions as to the details to be observed with regard to the performance of the shān̥thi and report to him forthwith. The visitors had phalamantrākshate and garlands conferred upon them and having performed pranāms again, took leave of His Holiness.

26th August 1940.—This afternoon Śrī Sirdar M. P. Subrahmanyarāje Urs had darshan of His Holiness in the Mutt.

In the evening Her Highness Śrī Dowager Mahārānī sent a plateful of choicest flowers to His Holiness for being offered to the Deity by way of archana.

2nd September 1940.—His Holiness the Swāmijī went to the Palace and as a preliminary to the coming Pattābhishekotsavam blessed His Highness the Mahārāja with a long and earnest upadesham as regards the onerous duties that lay before His Holiness quoting from the Shāstras and Purānas examples of righteous Kings of Bharatha Khanda in the past and also the more recent examples of His Highness' ancestors and enjoining the young Ruler to follow in their footsteps and make his rule long, memorable and exemplary. His Highness warmly thanked His Holiness for his upadesham and promised to endeavour to do his best to fulfil the expectations of his Paramāchārya. The interview lasted 45 minutes. The meeting was of a private character and was held in the Karandasāla.

7th September 1940.—At 8-15 A.M. His Holiness was escorted to the Palace to receive the pādapooja as a preliminary to the Pattābhishekotsavam fixed to take

place on the morrow. The usual formalities having been gone through, His Holiness conferred his blessings on His Highness preceding them with tirthams, garlands and bouquets, khillats and phalamantrākshate.

The Rājakumār Prince Śrī Desharāja Urs and Sirdar Śrī Lakshmīkāntharāja Urs were the other recipients of blessings and phalamantrākshate at the hands of His Holiness.

8th September 1940.—Pattābhisheka Mahotsavam was celebrated with the greatest pomp and enthusiasm in the morning at Tulālagam according to the Śāstra-injunctions. After this the khillats, garlands and phalamantrākshate sent by His Holiness, conveyed in State with a grand escort in a panchakalashi mena with music, band, etc., were offered to His Highness the Mahārāja on the Throne by the Mukhāmi of the Śrī Mutt.

12th September 1940.—At 4 o'clock this afternoon His Holiness visited the Palace to confer upadesham on Her Highness the Dowager Mahārāni Śrī Lakshmīvilāsa and pointed out to her the need on her part to extend her maximum support and benefit of advice to the young Mahārāja on all matters and to regard herself as the guardian of the Throne, its dignity and strength and enjoined on her the need of being perpetually prayerful for the prosperity of the State and long life of His Highness the Mahārāja Śrī Jayachāmarāja Wodeyar Bahadur. The visit was of a semi-private character.

24th September 1940.—Śrīmathi K. Lakshmiamma, wife of late Chief Engineer Śrī K. Śrīnivasa Iyengar, residing in 'Jaya Vilas', North Road, Basavangudi, Bangalore, made a gift of Rs. 600 towards the construction of two additional rooms in the Śrī Mutt at Thirumala Hills.

13th October 1940.—Closepet Assistant Commissioner Sri Rangaswāmi Iyengar and retired Police Inspector Sri Venkatavaradāchār obtained darshan of His Holiness and had the privilege of listening to an upadesham from His Holiness after which they were blessed with phalamantrākshate.

15th October 1940.—Dewan Sahab and Muzrai Commissioner Janab Abdul Wajid Sahab obtained darshan of His Holiness and after a brief interview with and upadesham from His Holiness received phalamantrākshate before leave taking.

16th October 1940.—Sri H. D. Puttaiya, Amildar, transferred to Mandya Taluq, accompanied by his whole family obtained darshan of the deity and His Holiness in the evening and received blessings and phalamantrākshate.

19th October 1940.—Sri Kolli Rāmāchār, President of “Sri Madwasiddhānta Prakāshini Sabha” of Raichur had darshan of His Holiness and received a decent subscription in aid of the Sabha from His Holiness and took leave after receiving the Mangalāshāsanams for the future of the Sabha and himself phalamantrākshate.

Sri M. N. Ānandālwār, Personal Assistant to the Muzrai Commissioner, had darshan of Sri Swāmiji and after being favoured with an illuminating upadesham received His Holiness’ blessings and phalamantrākshate before taking leave.

5th November 1940.—Sri Dāsa Ishwarayya and Sri Lakshmayya, sons of the late Sri Dāsa Krishnayya of Hindupur, paid to the Sri Mutt the balance of Rs. 200 remaining to be paid out of Rs. 500 promised by the said Sri Dāsa Krishnayya as a permanent endowment out of the income accruing to which the donor had

expressed his desire to have a "Ratnadolotsavam" on the annual "Tirunakshatram" of Sri Vedānta Deshikar in the Sri Mutt performed.

7th November 1940.—Sri Ādilakshmiammagāru, Rāni of Gadwal, while sending for His Holiness' acceptance and conferment of blessings the "Lagnapratika" for taking her daughter's son Sri Rāja Krishna Rao Bhoopal in adoption on 19-11-1940, through Vidwan Harathi Deckshāchāryar, offered khillats and cash sambhāvane. The bringer, as usual received khillats and phalaman-trākshate.

20th November 1940.—"Tadīyārādhane" in the Sri Mutt on account of the adoption ceremony referred to above at the Rāni's expense.

30th November 1940.—Visit for darshan of His Holiness by Sri Seshagiri Rao, Engineer, Irwin Canal Division.

Visit twice of Sri M. P. Subrahmanyarāje Urs.

7th December 1940.—The "Srimukham" of His Holiness to Sri Krishna Rao Bhoopal, the heir-apparent to Gadwal Samsthānam, taken in adoption by the Sri Rāni, was taken in procession in a palanquin and was read in the midst of solemn ceremony in a special Durbar held for the purpose. Sri Rāni herself in person arranged for sambhāvane being offered in the Durbar.

12th January 1941.—At the request of Sri V. V. Srinivāsa Iyengar, Advocate, Madras, His Holiness sent prasādam with silk cloth and a lace handkerchief to be conferred on him at the Adhyayanotsavam of his wife through the Mutt Prabandha Vidwān Sri Dooshi Sri Krishnamāchāryar.

15th February 1941.—Sri Ramaswāmy Aiyar, Engineer, Krishnarajasagar, had darshan of His Holiness and was favoured with upadesham lasting over an hour

and a half at the end of which the fortunate devotee received phalamantrākshate with blessings.

27th February 1941.—His Holiness' visit to Sri "Chāmundi Vihār", residence of the late His Highness the Yuvarāja Sri Kantheerava Narasarāja Wodeyar Bahadur to receive pādapooja at the hands of His Highness the Mahārāja Sri Jayachāmarāja Wodeyar Bahadur at the conclusion of the first annual ceremony of the former and the conferment of blessings on His Highness the Mahārāja by His Holiness, after the usual bestowal of thirthams and garlands and boquet previously offered to Sri Lakshmi-Hayagrīva as also khillats. His Highness the Mahārāja offered sambhāvane and khillats.

17th May 1941.—Khillats and Sambhāvane offered to His Holiness by the Rāni of Gadwal Sri Ādilakshmi-ammagāru on the occasion of "Pattābhishekam" of her adopted son Sri Krishna Rao Bhoopal were received this day at the Sri Mutt.

23rd May 1941.—At 5-15 P.M. this evening two "Lagnapatrikas" of the marriages of two of the sisters of His Highness the Mahārāja were brought to the Sri Mutt with all the Palace honours as usual in a Panchakalashi Mena by the Palace officials with band, music and plates of fruits, flowers, etc., numbering 26 in all. The party as a whole, placing the plates in front of His Holiness in the "Kālakshepa Kootam" was asked to sit down by His Holiness. The Jois then stood up, read out the two "Lagnapatrikas" and placing them in two different plates presented them to His Holiness. His Holiness then gave his blessings to the Lagnapatrikas which were inserted in two different Kinkob bags. The members of the party were all blessed with garlands and phalamantrākshate. His Holiness assured them that the

auspicious functions would be blessed by Sri Hayagrīva and Sri Lakshminārāyaṇa.

1. The first marriage was to take place on 12-6-1941 between Chi. Sou. Sri Rājakumāri Sri Vijayalakshmi Ammanniavarū, His Highness' first sister and Chi. Sri Pradyumna Singhji, Thakur Saheb of Kotda Sanghani.

2. The second to take place on 18-6-1941 between Chi. Sou. Sri Yuvarājakumāri Sri Jayachāmundi Ammanniavarū, His Highness' third sister and Chi. Sri Mahārāja Sri Sawai Brajendra Singh Bahadur, His Highness the Mahārāja of Bharatpur.

The Assistant Private Secretary Sri Rama Rao and the Durbar Bakshi Sri H. L. Devarāja Urs, the bringers of the auspicious Patrikas, were also blessed with khillats of a pair of shawls each when receiving phala-mantrākshate. The plates of fruits, etc., were all offered to the Deity.

11th June 1941.—As a preliminary to the marriage of Chi. Sou. Sri Yuvarājakumāri Sri Vijayalakshmi Ammanniavarū on the morrow, His Holiness received pādapooja at the hands of His Highness the Mahārāja at the Durbar Hall upstairs and blessed him with tīrthams, garlands with bouquets, khillats and phalamantrākshate.

The last were also sent to Her Highness the Mahārāni and the Royal bride inside the Zenāna.

12th June 1941.—Celebration of the marriage of Chi. Sou. Sri Rājakumāri Sri Vijayalakshmi Ammanniavarū with Chi. Sri Pradyumna Singhji, Thakur Saheb of Kotda Sanghani, with great pomp and solemnity in the Kalyānamantap, Palace.

16th June 1941.—Pādapooja to His Holiness, as above, in the Palace preceding the marriage of Chi. Sou. Sri Yuvarājakumāri Sri Jayachāmundi Ammanniavarū on

the morrow attended with the bestowal of His Holiness' blessings, etc., as usual.

18th June 1941.—Celebration of the marriage of Chi. Sou. Sri Yuvarājakumāri Sri Jayachāmundi Ammanni-avaru with Chi. Sri Mahārāja Sri Sawai Brajendra Singh Bahadur, His Highness the Mahārāja of Bharatpur, with all pomp and solemnity in the Kalyānmantap, Palace.

8th July 1941.—Chāturmāsya Sankalpa. The Pancha-shānthi this afternoon in the Sri Mutt was very largely attended by representative Laukikas. Sri K. Basavarāje Urs obtained special darshan at 5 o'clock of His Holiness to whom he brought quite a large number of trays of fruits, flowers and flower garlands for being offered to the Deity at the evening worship. He was the recipient of blessings with phalamantrākshate.

14th July 1941.—Brithday celebration of His Highness the Mahārāja in the Durbar Hall, as usual, commenced with pādapooja to His Holiness and offer of sambhāvana. Bestowal by His Holiness of tirthams and prasādam, garlands, boquets, previously offered to the Deities to His Highness, who having been clothed with shawls, received the garlands and boquet with blessings and phalamantrākshate and returned a few steps enabling Rajakumār Colonel Sri Desarāj Urs, Sirdar Sri Lakshmi-tāntharāj Urs and Dewan Sri N. Mādhava Rau to perform pranāms and receive garlands at the hands of His Holiness.

10th August 1941.—The annual Vidwat Bahumāna Sabha attended by 246 pundits including those from Nanjangud, Chamarajanagar, Melkote, etc. The number of advanced candidates who presented themselves for being examined and took part in the Vākyārthams, etc.,

along with the pundits to receive training may be given as follows:—

Shāstrams	Number of candidates
Rig Veda	26
Krishna Yajurveda	31
Sukla Yajurveda	9
Sāmaveda	12
Smārtha Prayoga	1
Vyākaraṇa	19
Nyāya (Naveena)	10
Prācheena Nyāya	2
Poorvameemāṃsa	1
Vishistādwaita	1
Jyotiṣha	14
Tazik	2
Sāhitya	25
Vaikhāṇasa	7
Pancharāthra	7
Saivāgama	3
<hr/>	
Total from Mysore	160
Total from abroad	40
Students studying in the Sanskrit Pāṭasāla in the Sri Mutt	33
<hr/>	
TOTAL	233

Thus the Sabha was composed of 479 men participating in the work of the grand saṁgha. The amount of saṁbhāvana distributed may be stated as Rs. 2,158.

3rd. September 1941.—“Pattābhishekam” of the Sacred Horse in the Palace; saṁbhāvana to His Holiness

ness after the same had been offered to Śrī Chāmundi and Śrī Durgādevī.

30th September 1941.—Annual celebration of Śrī Vedānta Desikar's Tirunakshatram with the usual pomp and solemnity after ten days' previous pāraayanams of the following Granthas :

1. Śrī Lakshmīnārāyaṇa Hridaya (in connection with Dasara).
2. Śrī Viṣṇupurāṇam.
3. Śrīmad Rāmāyaṇam.
4. Śrīmad Bhāgavatham.

Besides the above mentioned Granthas the following selections from Śrī Vedānta Desikar's numerous works were also taken up in full for pāraayanam :

Śrīmad Rahasyathrayasāra Paramattha Bhanga, Tathwa Teeka Nīksheparaksha, Tathwamukthā Kalāpa, Sarvārtha Siddhi, Shatadūshani, Subhāshita Nivī, Vedārtha Sangraha, Meemāṃsā Pāduka, Saccharithra Raksha, Seshwara Meemāṃsā, Nyāyasiddhāntjana, Pancharatna Raksha, Rahasya Raksha, Prapanna Saubhāgya Stuti, Hamsa Sandesha, Pādukāśahasra.

A part of the expenses incurred in this connection has been met out of incomes accruing from the following permanent endowments :

	Amount	Interest
	Rs.	Rs.
1. Śrīrangāchār of Chitaldrug ..	1,000	40
2. Peravali Singamma ..	595*	30
3. Śrī Chattri Subbanna ..	300†	30
4. (a) Śrī Mākam Krishnayya ..	300	

* 3/4ths vṛitti of Kalludevānaballī, Nagamangala Taluk.

† Portion of aforesaid Kalludevānaballī.

	Amount Rs.	Interest Rs.
(b) Bhoopālam Lakshminārāya- niah	50	
(c) Śrī Dāsāyee Krishnayya ..	300	
(d) Śrī Mākam Venkatarāmiah ..	200	
(e) Śrī Dāsāyee Gangādharaṇṇa	200	
(f) Śrī Dāsāyee Gowramma ..	100	
(g) Śrī Haridas Dāsāyee Ādilak- shmi-Narāyaṇiah ..	75	
TOTAL ..	1,225	150

Doddegowdanakoppal Village,
Seringapatam Taluk, No. 16 full
and half of No. 10 Vritti—

(h) Śrī Lakshmiā, son of Śrī Dāsāyee Krishniā ..	200	10
(i) Śrī C. K. Ādinarayana Setty, Jeweller, Bangalore Cantt.	1,000	
Doddegowdanakoppal village of No. 9 Vritti		80
(j) Śrī Dāsāyee Rājamma ..	200	10
TOTAL Rs. ..	3,625	250

6th October 1941.—The Rāṇī of Ātmakur (Hyderabad) Śrī Bhāgya Lakshmiāmmagāru and her adopted son Rāja Śrī Someswara Rao Bhoopāl with their retinue were blessed with Śrīpāda tīrtham and offered cash sambhāvaṇe with kihilats.

The Rāja's natural father Śrī Ananthareddigāru also offered cash sambhāvaṇe.

The party had their dinner in the Sri Mutt after which they received phalamantrākshate and blessings.

12th October 1941.—Sri K. V. Anantharāman, Revenue Minister, had his audience of His Holiness Sri Swāmiji and was blessed with garland and phalamantrākshate.

17th March 1942.—Executive Engineer, Krishnarajasagar, Sri K. Rāmaswāmi Aiyar, had darshan and enjoyed the privilege of listening to an upadesham of His Holiness and was blessed with garland and phalamantrākshate.

22nd April 1942.—His Holiness sent khiliats to Chi. Gopālarāje Urs (adopted son of Sri H. L. Devarāje Urs, Durbar Bakshi) on the occasion of his Upanayanam along with his blessings with phalamantrākshate.

23rd April 1942.—In response to a request from Sri V. V. Srinivāsa Iyengar, Advocate, Madras, His Holiness sent Rs. 100 (insured cover) for the celebration of Sri Pādukāsahasra Sāttumurai and the distribution of sambhāvaṇe at Tooppil Sri Mutt to pundits, out of Sri Vedantha Deshika Vihāra Sabha funds.

25th April 1942.—Amātya Shiromani Mr. T. Thamboo Chetty's visit to Sri Mutt for darshan of His Holiness in the evening and for some important consultations.

27th April 1942.—Commencement of annual Sri Vedantha Deshika Vihāra Sabha.

29th April 1942.—Lagnapatrika announcing the (second) marriage of His Highness the Mahārāja with Chi. Sou. Sri Thripurasundari Ammanniavararu fixed to take place on 6-5-1942 was brought to His Holiness and submitted privately to be blessed by His Holiness, the conveyors being Sri Bālananjārāje Urs, Sri Guru Dutt, Sri H. L. Devarāje Urs and two other Palace officials who came

with 13 plates of fruits, flowers and other shubhadravayams and placing them in front of His Holiness performed prañāms were asked to sit down. Śrī Guru Dutt, the Assistant to the Private Secretary, then stood up and read out the Lagnapatrika and submitted it to His Holiness who having pronounced his blessings, conferred khillats and garlands on Śrī Guru Dutt, Śrī Devarāje Urs and Zenāna Sammukha Bakshi and the Munib of Motikhāna with blessings and phalamantrākshate.

6th May 1942.—His Highness the Mahārāja's marriage (in a private Durbar) in the Kalyānamantap at the conclusion of which, after saptapadi His Holiness' blessings and khillats, garlands, etc., previously offered to Śrī Hayagrīva and Śrī Lakshminārāyaṇa were offered to Their Highnesses Śrī Mahārāja and Śrī Mahārānī.

7th May 1942.—In connection with Śrī Vedānta Deshika Vihāra Sabha, Vidwat Bahumāna Sabha in the afternoon.

By 2 o'clock the Sabha had assembled in the hall before Śrī Hayagrīva Sannidhi. It was mostly composed of Śrīvaishnavas, of course. At the outset Śrī Neelāthanahalli Narasimhāchārya read an address in the form of poetry composed for the occasion on behalf of the Sabha. In reply to this, His Holiness delivered a most illuminating upadesham lasting fully an hour and a half. It was followed by the reading of the report of the working of the Sabha for the year by Mahāvidwan Śrī Tiruvallur Śrīnivāsa Rāghavāchāryar, the Honorary Superintendent of the Śrī Mutt. Swasthivāchanam and Mahārājāsheervādam followed after the distribution of gandha, pushpa, thāmboolams.

His Holiness then awarded prizes to the candidates who were successful in the examinations conducted since

27-4-1942 and concluded on 5-5-1945. 13 Pundits had been engaged as Examiners while the examinees numbered 47, the passed candidates being 45. The applicants were, however, 79. The prizes ranged from Rs. 100 to Rs. 8 including books, the total amounting to Rs. 1,643.

29th June 1942.—His Holiness sent khillats and phalamantrākshate to Srī Rājamanthrapraveena S. P. Rājagopālāchārya, Revenue Minister, Gwalior, to be presented to his second daughter Chi. Sou. Lalithamma by way of blessings to her and the bridegroom on the occasion of her marriage (coming off on 1-7-1942) with Chi. Srī V. S. Srīnivāsa Iyengar, son of Srī Rāmānuja Iyengar, Advocate, Kadalur.

12th July 1942.—Jyotishyaratnam Srīmān Karur Seshāchāryar, Palace Dharmādhikāri, had the privilege of having 'prapatti' performed for his sake by His Holiness Srī Swāmiji.

27th July 1942.—Chāturmāsya Sankalpam.

2nd August 1942.—Birthday celebration of His Highness the Mahārāja Srī Jayachāmarājendra Wodeyar Bahadur in the Durbar Hall commenced with the usual pādapooja to His Holiness Srī Swāmiji and the reception of Srī Bhāgavath and Srīpāda tirthams, prasādam, etc., garlands with boquet previously offered to the Deity, khillats and blessings with phalamantrākshate from His Holiness. Dewan Sahib was likewise blessed by His Holiness with garlands and phalamantrākshate.

27th August 1942.—Vidwat Bahumāna Sabha.

21st September 1942.—Tirunakshatram celebration of Srī Vedānta Deshikar in the Srī Mutt on a grand scale.

18th October 1942.—Srī B. R. Krishnamāchāryar, retired District and Sessions Judge, President of the "Vidyodaya Sabha" had audience with Srī Swāmiji and

obtained the privilege of listening to a lengthy upadesham and blessings with phalamantrākshate.

In connection with the proposed marriage of His Highness the Mahārāja's second younger sister Chi. Sou. Sri Yuvarājakumāri Sri Sujayakanthammanniavaru with Chi. Sri Yuvarāj Saheb Sri Rudra Datta Singhji, son of Sirdar Saheb Sri Jayavanth Singhji Ranamal Singhji of Sanand Koth Samsthān (on the morning of 25-3-1943), the following formalities were observed as regards His Holiness Sri Swāmiji.

13th March 1943.—Lagnapatrika was conveyed to the Sri Mutt by the Chief Palace Officials, headed by the Assistant Secretary Sri K. Guru Dutt, Durbar Bakshi Sri H. L. Devarāje Urs in a panchakalashi mena as usual with all Palace escort with bands and music at 4-15 P.M. for being blessed by His Holiness.

The deputation was received in the Kālakhsapa-kootam where His Holiness was. After making pranāms, the visitors being asked to sit down, Sri Jois Venkatāchāryar rose and read the patrika in clear tone, and placed it in a silver tray in front of His Holiness, who pronounced his blessings on it and then conferred khillats, garlands and phalamantrākshate on the bringers of the Lagnapatrika. The 13 plates of flowers, fruits, garlands, suttuvilyam and other subhadravyams were then offered to the Deities at the evening worship.

24th March 1943.—Pādapooja to His Holiness in the Dasara Durbar Hall at 11-40 A.M. by His Highness the Mahārāja, preliminary to the marriage. After His Highness had offered sambhāvana and received tirthams, garlands and bouquet with khillats and phalamantrākshate and retired after making pranāms to His Holiness, Sri Rājakumār and Sirdar Sri Lakshmīkāntharāje Urs making:

pranāms were the recipients of His Holiness' blessings with garlands and phalamantrākshate.

25th March 1943.—His Holiness sent khillats and blessings with garlands, boquets, phalamantrākshate, etc., previously offered to the Deity to the Royal Bride and Birdegroom with blessings in a panchakalashi mena with bands, music, etc., escorted by Royal honours which were duly offered to the couple ■ the conclusion of the marriage.

17th July 1943.—Chāturmāsya Sankalpam.

22nd July 1943.— His Holiness' presence at the Birth-day celebration of His Highness the Mahārāja at the Dasara Durbar Hall in the Palace for conferring blessings and receiving pādapooja at the commencement of the Durbar. The usual worship of His Holiness and reception of tirthams, blessings with khillats, etc., previously offered to the Deities and phalamantrākshate at the hands of His Holiness. Śrī Rājakumār Sirdar Śrī Lakshmi-kāntharāja Urs and the Dewan Sahab were then the recipients of His Holiness' blessings along with garlands and phalamantrākshate.

25th July 1943.—The Revenue Commissioner Śrī Seshādri obtained His Holiness' darshan and after being blessed with garlands and phalamantrākshate, retired taking leave of His Holiness.

17th August 1943.—Vidwat Bahumāna Sabha in the Śrī Mutt in the afternoon attended by a large and representative gathering.

20th December 1943.—Refund to the Śrī Mutt of Rs. 1,909 being the amount (with interest) paid as donation for constructing Professors' Quarters behind Mahārāja's Sanskrit College for failure of the latter taking shape.

5th February 1944.—His Holiness sent khillats and blessings with phalamantrākshate to Śrī Rāje Urs, adopted son of Śrī Lakshmīkāntharāje Urs. The recipient of His Highness' blessings was known before adoption as Śrī Nanjundarāje Urs, B.Sc., LL.B., B.A. (Commerce).

6th February 1944.—Śrī Rāje Urs' Upanayana mahotsavam in Śrī Cheluvāmba Mansion. Khillats with His Holiness' blessings with phalamantrākshate were sent to Śrī Rāje Urs.

16th February 1944.—Śrī Rāje Urs obtained darshan of His Holiness in the Śrī Mutt accompanied by Śrī Subbarāje Urs with plates of fruits and flowers and shawls, silk and laced clothes and handkerchief. After a brief upadesham His Holiness conferred blessings and phalamantrākshate on the distinguished visitors. The offerings of flowers, etc., were made to the Deity at the evening.

8th April 1944.—At 4 o'clock this afternoon Śrī Rājāsenābhūshana A. V. Subrahmanyarāje Urs, retired Honorary A.D.C. to His Highness the Mahārāja, obtained His Holiness' darshan and while submitting to His Holiness the Lagnapatrika for the marriage of his third daughter Chi. Sou. Nagaratna Ammanniavaru on 28-4-1944 prayed to His Holiness to confer His blessings. His Holiness expressed his great pleasure and gave his blessings and conferred phalamantrākshate on Śrī Subrahmanyarāje Urs and directed the offerings of fruits, flowers which he had brought to be reserved for being offered to God at the evening worship.

10th April 1944.—Receipt by V.P. Post of copy of "Eipgraphica Indica" from the Government of India, Central Publication Branch, Civil Lines, Delhi. (The inscription relating to the origin of the Śrī Brahmatantra Mutt of Kanchipuram is to be found in this volume.)

13th April 1944.—Śrīman Vidwān Koothādi Mandayam Krishnakumāra Tiruvengadāchāryar who had decided to assume Sanyāsāśrama, to occupy the gādi of Śrī Yathirāja Mutt at Melukote obtained darshan of His Holiness Śrī Swāmiji, performed pranām and sought his blessings before he proceeded to Melukote to carry out his purpose. His Holiness was only too glad to hear of the same and while blessing Śrī Tiruvengadāchāryarswāmi with phalamantrākshate, conferred a pair of costly shawls on him. The Āshrama Sweekāram was fixed to take place at Melukote on 17-4-1944.

28th April 1944.—His Holiness sent khillats with his mangalāshāsanas to Śrī Rājasenābhūshana A. V. Subrahmanyarāja Urs to be presented to his third daughter Śrī Nāgaratna Ammanniavarū and her husband on the occasion of her marriage to-day along with His Holiness' blessings with phalamantrākshate to the married couple.

6th May 1944.—Lagnapatrika for the marriage of Chi. Sou. Śrī Veerājammanni, eldest daughter of Śrī Rāmarāja Urs, son of Lokabitaishi Śrī Turuvekere Śrī Puttabasavarāja Urs with Chi. Śrī M. L. Rāje Urs, son of Sirdar Śrī Lakshmīkāntherāja Urs on 12-5-1944 was submitted to His Holiness Śrī Swāmiji by the representatives of both the parties for His Holiness' blessings which were, of course, bestowed with garlands and phalamantrākshate to the parties.

11th May 1944.—His Holiness was pleased to send khillats, garlands, etc., previously offered to Śrī Haya-grīva with phalamantrākshate to the married couple at the conclusion of the marriage of Chi. Sou. Chandramati Ammanniavarū, daughter of Śrī B. P. Krishnē Urs and niece of Śrī Dalavai Devarāja Urs.

13th May 1944.—Śrīman S. T. Śrīnivāsāchāriar, Professor, Tiruvallur College, visiting His Holiness in the company of Śrīman V. V. Śrīnivāsaiyengar, Advocate, Madras, offered seva to Śrī Hayagrīva by performing a Harikatha performance on Śrī Vedānta Desikar, in the Śrī Mutt before a select gathering.

14th May 1944.—Annual prize distribution in connection with Śrī Vedānta Desika Vihāra Sabha.

19th May 1944.—Visit to His Holiness of His Highness Śrī Mārthānda Singhji, Yuvaraja of Rewa (Central India) and acceptance of khillats, blessings with garlands and phalamantrākshate granted by His Holiness.

22nd May 1944.—His Holiness, in response to a request made by the Secretary, Mysore State Vidyāshāla Pandita Mandali, was pleased to send a cash grant to the Mandali with his mangalāshāsanams for the successful fruition of the Mandali's objects.

1st June 1944.—Huzur Secretary and Assistant Secretary came to the Śrī Mutt and obtained darshan of His Holiness and after the interview received his Holiness' blessings with garland and phalamantrākshate.

6th July 1944.—Chāturmasya Sankalpa.

11th July 1944.—His Highness the Mahārāja's Birthday anniversary celebration commenced with the usual pādapooja to His Holiness and receipt of His Holiness' blessings along with tīrthams, khillats, garlands, bouquets and phalamantrākshate. Śrī Rājakumār and Dewan Sahab were the next recipients of His Holiness' mangalāshāsanams with garlands and phalamantrākshate.

17th July 1944.—Śrī S. P. Rājagopālāchāriar, Dewan of Gwalior, obtained His Holiness' darshan and received His Holiness' mangalāshāsanams and phalamantrākshate.

His Holiness the Swāmijī's 61st Tirunakshatra mahotsavam. Sambhāvanas from disciples from distant parts were received for being offered to His Holiness. The disciples in Mysore had their own celebrations of the 'Shastyābdapūrthi' mahotsavam in their own solemn way with great pomp and enthusiasm with the hearty co-operation of the Palace authorities in the Mahārāja's Sanskrit College, Srīman Tirumale Krishnamāchāryar, Principal, Palace Yogashāla, taking the leading part. The gentleman also wrote and got published a commemoration volume (in Kannada) describing the event, prefacing it with a short biography of His Holiness. It may be mentioned here that Srīman Prativādi Bhayankaram Annangar Āchāryar published in Tamil a commemoration volume and the Srī Rāni of Atmakur had also published one in Telugu in honour of the great event.

22nd July 1944.—By means of a duly executed gift deed made by the hereditary worshippers of Srī Vedānta Desikar's Sannidhi in the Srī Adinātha Swāmi's temple at Alwar Tirunagari, the Srī Sannidhi as well as the right of worshipping Srī Vedānta Desikar there were acquired by the Srī Mutt through Srī V. V. Srīnivāsachariar, Advocate, Tirunelveli.

27th July 1944.—His Holiness added by way of donation a sum of Rs. 300 to the sum of Rs. 700 already paid by himself to the "Vedasāstra Poshini Sabha" to Srī A. Subrahmanya Aiyar.

6th August 1944.—The Annual Vidwat Bahumāna Sabha was held in the afternoon. 238 Vidwāns and 129 advanced students studying the several śāstras were recipients of sambhāvane which amounted to Rs. 1,879. The Assembly was thoroughly representative including a large number of Laukikas and Vaidikas of the City.

3rd September 1944.—Viswarūpa Yētre.

1st October 1944.—Revenue Commissioner's visit to Sri Mutt for His Holiness' darshan and blessings.

31st October 1944.—Vaikunthasamārdhane in the Sri Mutt on the 13th day of the demise of Sri Sirdar Lakshmīkāntharāj Urs, an earnest devotee of the Sri Mutt, himself being the hereditary occupant of a famous Gādi. A very simple, unassuming person, deeply interested in religious research and faithful observances of practices imposed by the shāstras, the Sirdar commanded universal respect notwithstanding his retiring disposition.

5th May 1945.—Prize distribution to the successful candidates in the annual Vedānta Desika Vihāra Sabha. His Holiness' upadesham for nearly an hour and a half to the assemblage of pandits and scholars.

10th July 1945.—His Holiness was pleased to bless the Shārada Vilasa High School and College Committee with a donation of Rs. 1,000 for the year with his Mangalāshāsanams for the future of the institution.

25th July 1945.—Chāturmāsya Sankalpa.

30th July 1945.—Birthday celebration of His Highness the Mahārāja commenced as usual in the Durbar Hall with the pādapooja and offer of sambhāvana to His Holiness by His Highness the Mahārāja and the acceptance of Urthams, garlands and boquets, khillats, etc., previously offered to God with blessings and phala-mantrākshate.

26th August 1945.—Vidwat Bahumāna Sabha. Sambhāvana to Vidwāns and Vidyārthis amounted to about Rs. 1,800.

21st September 1945.—Special Samārdhane and Ardhana performed for the salvation of the late Sri





His Highness the Maharajadhi Raj
Sriman Marthanda Singjee Deo Bahadur
Bandhavesh, Rewa State

Colonel Rājakumār Desaraj Urs' soul, this the 13th day of his unfortunately premature and sad demise.

22nd September 1945.—Visvarūpa Yāthre.

21st March 1946.—Vaikunthasamārādhane performed in the Sri Mutt for the sake of the late Sri Krishnarāja Ammanniavaru, wife of the late Sri Adirāj Urs.

11th April 1946.—Santharpane got done by Sri Rāja of Atmakur (Hyderabad) in the Sri Sannidhi.

13th April 1946.—Visit to Sri Mutt of Sri Rāja of Atmakur for darshan and seva of the Deity and His Holiness who conferred khillats and blessings and phalamantrākshate after a long upadesham.

17th to 20th April 1946.—Choice flowers in trays were sent to Sri Sannidhi by the Sri Dowager Mahārāñi Sri Lakshmi Vilās.

16th May 1946.—Acknowledging and replying to His Holiness' mangalāshāsanams on the occasion of His Highness the Mahārāja Sri Mārtandasinghji's Pattābhishekam seeking the same by means of a Vignāpanā-patrika on 1-4-1946, His Highness caused a cash sarabbāvanē sent to His Holiness for seva to Sri Hayagrīva which was duly carried out.

21st to 30th May 1946.—Sri Jānakiammagāru and other members of the Royal Family of the Gadwal Samsthānam were guests of His Holiness in the Sri Mutt.

22nd June 1946.—Bharanyāsam conferred on Sri Jānakiammagāru by His Holiness.

Prize distribution on account of Vedānta Desika Vihāra Sabha. His Holiness' upadesham.

4th July 1946.—His Holiness Sri Swāmiji sent his blessings along with khillats and phalamantrākshate to Sri M. A. Srinivāsan (lately minister of Agriculture in

Mysore) to be offered to his son Chi. Sri Ānandālwar at his marriage on the morrow.

14th July 1946.—Chāturmāsya Sankalpam.

20th July 1946.—His Highness the Mahārāja's Birthday celebration in the Durbar Hall with pādapooja as usual to His Holiness. Blessings by His Holiness following the grant of tīrtham, khillats, garlands and boquet and phalamantrākshate.

The Dewan Sahab was the next recipient of His Holiness' blessings with garland and phalamantrākshate.

24th July 1946.—A further donation by His Holiness to Sārada Vilāsa Pāthasāla amounting to Rs. 1,000 to be added to the previous gift of Rs. 1,000 on 10-7-1945.

15th August 1946.—Vedashāstra Vidwat Bahumāna Sabha, the prize amount coming to Rs. 1,849-9-0.

12th September 1946.—Viswarūpa Yāthre.

10th October 1946.—Birth of (Sri Chi. Gāyathri Devi) daughter to His Highness the Mahārāja Sri Jayachāmarāja Wadeyar Bahadur.

21st October 1946.—His Holiness' presence in the "Kalyāna Mantap", Palace, at the "Nāmakarana Mahotsavam" of Sri Chi. Gāyathri Devi. Pādapooja to His Holiness with all due formalities according to custom. Conferment of blessings, khillats, tīrthams, garlands, boquets and phalamantrākshate upon the Royal Parents and the Mahārājakumāri, the Princess.

12th May 1947.—Bahumāna Sabha in connection with the examinations conducted under the auspices of Sri Vedāntha Desika Vihāra Sabha.

18th May 1947.—His Holiness' blessings with khillats and phalamantrākshate conferred on Sri A. S. Virarāje Urs, adopted son of Col. Sri A. V. Subrahmanyarāj Urs (Rājaseñbhūshana).

22nd May 1947.—Visit of darshan of His Holiness by Sri Venkatachalam, Advocate, Hyderabad.

3rd July 1947.—Chāturmāsya Sankalpa.

6th July 1947.—Private visit of His Highness the Mahārāja Sri Jayachāmarāja Wodeyar Bahadur to the Sri Mutt. Just half an hour before the proposed visit at 11 A.M. His Highness the Mahārāja sent Sri Niranjanarāj Urs, Huzur Secretary and Sri Narasimha Iyengar, Assistant Secretary, to inform His Holiness. It being the monthly Śravaṇa Nakshatram (birth nakshatram of Lord Sri Hayagrīva) His Holiness was engaged in special archana, etc., after the daily morning's abhigamanārādhnam.

The Deity had been installed as usual on this day in the jewelled golden cradle. It was a special coincidence and a fortunate one, therefore, for His Highness on his first visit to the Sri Mutt for Sri Hayagrīva after his Pattābhisheka, quite unexpected as it was.

As His Highness approached the steps leading to the Sri Mutt, the Srikāryakārtha Mahāvidwan Śrīman V. Kastoori Śrīnivāsarangāchāryaswāmī and the Mukhāmi and Adviser Sri Mahāvidwan Narasimharāghavāchāriar on behalf of His Holiness welcomed His Highness with a gentle shower of choice flowers and conducted His Highness straight to the Sri Sannidhi. His Highness performed prāṇams to His Holiness and the Deities in the jewelled cradle and the divyamantap, His Holiness signifying by his happy look, his warm welcome to the young and devoted Ruler, waved the grand pyramidal arathi with the hundred and eight lights, after the twelve śrathis which were waved in succession. His Highness obtained a distinct and clear view of the Deities, was plunged in deep meditation during the time, concentrating his thoughts upon the divine sight. His Holiness

then offered to God tray after tray of the choice fruits, flowers, etc., which His Highness had brought with him for being offered to the Deity. His Holiness then releasing the double garland adorning the Deity garlanded His Highness with his own hands, offered the Srī Shatagopam on His Highness' bended head, conferred the tīrtham and tulasi prasādam and circumambulating the divyamanṭap and descending the steps of the Srī Sannidhi, uttered his ardent welcome and conducted His Highness to his own study apartment, the Kālakshepa kootam. As His Holiness seated himself in his Āsanam, His Highness made profound prāṇams, and was enjoined by His Holiness to take his seat on the doubled pair of faced shawls spread for him for Āsanam. His Holiness having expressed his unbounded joy at this unceremonious visit of His Highness, particularly on a sravanam and congratulated His Highness on his good fortune which augured for his future prosperity, and the divine grace of Lord Hayagrīva. His Holiness then blessed His Royal Disciple with a brief Upadēśham dwelling on the avatār of Srī Nārāyaṇa as Srī Hayagrīva on earth and its purpose of conferring divine Gnānam and the resulting Ānandam, of which He is the embodiment, on all his votaries, particularly on the privileged rulers of Mysore and their subjects in the midst of whom He had elected to abide permanently, having come down from Srī Saraswati Devi to Srī Rāmānuja and thence to Srī Pillāṇ and to Srī Vedānta Deśika and to Srī Brahmatāntra Swatantra. The upadēśham lasted twenty-five minutes. His Holiness then bade his Royal Sishya repeat his visits like this as often as he could even like his great ancestors had been wont to do.

His Holiness then conferred his blessings on His Highness with garlands, boquet and phalamantrākshate. Sṛī Muddarāj Urs, attending on His Highness was then the recipient of garland and phalamantrākshate. His Highness then took leave of Sṛī Swāmiji and was accompanied by Sṛī Muddarāj Urs. It was about 12-30 now. The Huzur Secretary and Sṛī Narasimha Iyengar then were blessed with garland and phalamantrākshate by His Holiness before they took leave of him.

9th July 1947.—His Holiness at the Durbar Hall, Palace, for pādapooja at the Birthday celebration of His Highness Sṛīman Mahārāja. After granting tīrthams, garlands and boquet, His Holiness conferred blessings and phalamantrākshate on His Highness. The Dewan Saheb was blessed with garland and phalamantrākshate.

11th July 1947.—The Sṛī Rāja and Sṛī Rāni of Kollengode who were amongst the distinguished guests of His Highness at the Birthday celebration with their daughters paid a visit to the Sṛī Mutt this morning, accompanied by Sṛī K. Basavarāj Urs, M.A., B.L. Having arrived just in time for darshan of both Sṛī Swāmiji and the Deity at the mangalārathi which His Holiness had been offering at the concluding portion of the Abhigamanārādhnam, the distinguished visitors had the privilege of good seva. His Holiness having conferred tīrtham and tulasi prasādam on everyone of the visitors including Sṛī Basavarāj Urs, the Sṛīkāryakartha garlanded them all. Emerging from Sṛī Sannidhi His Holiness was followed by the visitors to the Kālakshepa kootam. There the visitors, having performed pranāms, were bidden to sit down. After enquiry of their welfare His Holiness granted them the privilege of a brief and illuminating upadesham for which they expressed their gratitude to

His Holiness and rose and offered Sambhāvana and again performed prāṇams and were the recipients of garlands and phalamantrākshate and took leave of His Holiness.

7th August 1947.—At 4-30 P.M. His Highness the Mahārāja's maternal uncles, Sirdars and A.D.C.'s to His Highness, Sri Dalavoy Devarāj Urs and Dalavoy Sri Madanagopāla Rāje Urs had audience with His Holiness for an hour and were blessed with garland and phalamantrākshate.

2nd September 1947.—Seventieth session of the annual Sri Vedashāstra Vidwat Bahumāna Sabha in the Sri Mutt.

1st October 1947.—Viswarūpa Yātre.

29th October 1947.—A memorable day in the history of Modern Mysore.

At about 10-30 A.M. the newly appointed Ministers in accordance with the grant of "Responsible Government under the aegis of His Highness the Mahārāja" took the oath of loyalty and allegiance to His Highness the Mahārāja in the Special Durbar in the Palace attended by about two hundred leading representatives of His Highness' subjects.

The day also remarkably coincided with the first annual Birthday Mahotsavam celebration of Chi. Sou. Mahārājakumāri Sri Gāyathri Devi (in the Sri Lakshmi Vilās Thottī), when His Holiness' gifts of khillats and blessings with garlands, boquets and phalamantrākshate were presented by the representatives of His Holiness to the Princess.

At 3 o'clock in the afternoon the Honourable Chief Minister Sri K. Chengalarāya Reddi, in company with the Honourable Sri K. T. Bhāshyam, the Law Minister and

Sri Rāmachandra Rao, Secretary to the Congress, and Sri Channaiya, President, Mysore City Congress Committee, arrived at the Sri Mutt. As they approached the main gate of the Sri Mutt, they were warmly welcomed by the officials of the Sri Mutt and were conducted upstairs to the study of His Holiness, who gave them darshan in the adjoining hall. The audience lasted about a quarter of an hour during which His Holiness blessed them with a brief upadesham appropriate to the occasion, dwelling on "rājadharmā", "prajādharmā", etc., at the conclusion of which His Holiness conferred his blessings on them all with garlands and phalamantrākshate.

13th April 1948.—In connection with the "Shashthipoorthi Shānti" of Her Highness the Dowager Mahārāni on the 15th inst. "Kalashapratishtha" in the Palace, at which His Highness the Mahārāja offered Sambhāvane to His Holiness Sri Swāmiji.

14th April 1948.—Her Highness visited the Sri Mutt and having obtained darshan of His Holiness and the Deity offered Namaskārams to His Holiness accompanying it with khillats and cash sambhāvane and was blessed with mangalāshāsanams by His Holiness for the future salvation of the soul of the worshipper, the visitor.

15th April 1948.—Santharpane and dakshine in the Sri Mutt on account of "Shashthipoorthi Shānti" of Her Highness.

11th June 1948.—His Holiness sent his blessings with khillats, garlands and phalamantrākshate to Dewan Sri Sir Arcot Rāmaswāmi Mudaliar to be presented to his daughter on the occasion of her marriage and to her husband the bridegroom.

1st July 1948.—His Holiness sent his blessings with khillats, garlands and phalamantrākshate to Sri N. S.

Hiriannayya, Municipal Commissioner, to be presented to his daughter on the occasion of her marriage and to her husband, the bridegroom.

20th July 1948.—Chāturmāsya Sankalpa.

Among the ladies present at the "Panchashānti" were Sṛī Jānakī Ammagāru of Gadwal and some of the members of the retinue of the Rāni who was in Bangalore.

27th July 1948.—Birthday celebration of His Highness the Mahārāja in the Durbar Hall, as usual, commenced with pādapooja to His Holiness Sṛī Swāmiji and offer of sambhāvana. His Holiness, having conferred tīrtham, garlands and boquet, previously offered to the Deity conferred his blessings while he bestowed khillats and phalamantrākshate.

19th August 1948.—His Excellency Sṛī C. Rājagopālāchāri, Governor-General of India, to-day received blessings with phalamantrākshate and garland conferred upon him by His Holiness and sent through Sṛīkāryakartha and Mukhāmi of the Sṛī Mutt in the "Lalitha Mahal" where he was lodged, as His Excellency felt indisposed and could not be present, as he had originally sent word that he would, to pay his homage to His Holiness in person.

25th August 1948.—Vidwat Bahumāna Sabha in the Sṛī Mutt.

17th October 1948.—His Holiness sent his blessings with garlands, boquet, khillats and phalamantrākshate to Mahārājakumāri Chī. Sou. Sṛī Gāyathri Devī on her second annual birthday anniversary celebration.

24th October 1948.—At 4-30 P.M. His Holiness received Sir Mirza M. Ismail (Amin-ul-mulk, etc.), Retired Prime Minister of Mysore, Jaipur and Hyderabad, in audience and congratulating him on his being awarded the Degree of Doctor of Laws by the Mysore University,

conferred on him his blessings with garlands and phalamantrākshate. The distinguished visitor expressed his gratitude to His Holiness and took leave.

1st December 1948.—At 9 o'clock this morning His Highness the Maharāja's maternal uncles Sirdar and A.D.C. to His Highness Sri Dalvoy Devarāj Urs and his nephew Dalvoy Sri Nanjarāj Urs came to the Mutt with several plates of fruits, flowers, etc., conveying a "Lagnapatrika" for being blessed by His Holiness, which, of course, was done by His Holiness, the bridegroom being the latter himself. Both were recipients of phalamantrākshate with garlands and blessings.

5th December 1948.—His Holiness' blessings with khillats and phalamantrākshate were sent to the Bride and Bridegroom mentioned above.

17th January 1949.—Cash donation with mangalā-ahāsanams sent to Āgamatraya Mahāmandala Mahā-sammelanam of Sri Chāmarājendra Veda Mahāpāthashāla, Bangalore.

2nd February 1949.—"Lagnapatrika" for the proposed Upanayanam and marriage of Chi. Sri Prithvirāj Urs, son of late Sri Rajkumār Col. Sri Desaraj Urs, brought by Sri Sirdar Dalvoy Sri Devarāj Urs, A.D.C., maternal uncle of His Highness the Maharāja, for submission to His Holiness Sri Swāmiji for his blessings. The distinguished nobleman was also accompanied by the bride's party representative from Sandur, the Rāja's father, a nobleman of Kolhapur. The party brought 13 plates of flowers, fruits, etc., for the Deity. After the purohit had read the document and presented it to His Holiness in a silver tray, His Holiness pronounced his blessings and conferred phalamantrākshate with garlands on the party and to the small gathering of pundits present.

APPENDIX IX

List of Endowments

- A. Sri Vedānta Desika Vihāra Sabha .. Noted already
 B. Vidyāsākha Noted already
 C. Sevārthams in the Sri Mutt.—

(a) Endowments :—		Capital			Income per annum.		
		Rs.	A.	P.	Rs.	A.	P.
1. Srimati Paladi Papamma	..	1,100	0	0	44	0	0
2. Chitradurg Sri Rangachar	..	600	0	0	40	0	0
3. His Holiness Sri Swamiji	..	400	0	0			
Total	..	2,100	0	0	84	0	0

(b) Lands :—

1. Sri Peravall Singamma	..	595	5	11	79	4	9
2. „ Chattri Subbanna	..	300	0	0	26	6	11
3. „ Hindupur Vyshya Disciples	..	1,225	0	0	120	10	10
4. „ C. K. Adinarayana Setty	..	1,000	0	0	80	7	3
5. „ Big Kanchipuram, Thiruvengada Mudallar	..	3,000	0	0	150	0	0
Total	..	5,620	5	11	456	13	9

(c) Investments in the Sri Mutt :—

1. Sri Dasa Rajamma	..	200	0	0	10	0	0
2. „ Bangalore Krishnamma	..	250	0	0	12	8	0
3. „ Ramapuram Narayana Iyengar	..	100	0	0	5	0	0
4. „ Bangalore Adinarayana Shetty	..	1,000	0	0	50	0	0
5. „ Hindupur Lakshmaiya	..	200	0	0	10	0	0
6. „ Gorur Kutalengar	..	100	0	0	5	0	0
7. „ Ayodhya Soenamma	..	750	0	0	37	8	0
8. „ Hulikallu Nilubagalu Srinvasa Iengar	..	206	0	0	10	5	0
9. „ Hindupuram Dasa Lakshmayya	..	242	8	0	12	2	0
C. O.	..	3,048	8	0	152	7	0

			Capital			Income per annum		
			Rs.	A.	P.	Rs.	A.	P.
	B.F.	..	3,048	8	0	152	7	0
10.	Sri Tirupati Tāyāramma	..	355	0	0	17	12	0
11.	„ Polepalli Ramanuja Setty Advocate, Madras	..	100	0	0	5	0	0
12.	„ Gangavaram Venkatammanavar	..	101	0	0	5	0	0
13.	„ Proddutur Sunderacharyar	..				20	0	0
Total			3,604	8	0	200	3	0

D. (a) Branch Mutts (Mysore Government Charitable Endowment Deposits) :-			Endowment amounts			Income per annum		
1.	Sri Srimad Abhinava Ranganatha Brahmatantra Parakalaswami for Tooppil Sri Brahmatantra Swetambara Parakala Mutt	..	30,000	0	0	1,200	0	0
2.	„ Do.	..	7,500	0	0	300	0	0
(Sri Rama temple at Dhanushkodi)								
Total			37,500	0	0	1,500	0	0

(b) Landed properties :-

1.	Sri Kamalamma Rangachar (Dr.)	..	2,000	0	0	100	0	0
2.	„ Komala Ranganma	..	1,800	0	0	125	1	0
3.	„ Do.	..	2,500	0	0	245	5	9
4.	„ Abhinava Ranganatha Parakala Swami	..	700	0	0	80	7	3
5.	„ Jata Brahmachāri Aravamuda Aiyangar, Wet land in Iruttur (Bezwada Dist.)	..	1,200	0	0	87	3	0
6.	„ Secunderabad C. K. Doraiswamy Mudaliar (wet lands in Uttar- tucur)	..	5,000	0	0	280	0	0
7.	„ Abhinava Ranganatha Brahma- tantra Parakalaswami Do.	..	600	0	0	20	0	0
8.	„ Big Kanchipuram Thiruvengada Mudaliar	..	4,000	0	0	200	0	0
9.	„ Sri Mutt (Venugopala Swami, Krishnapura)	..	2,000	0	0	270	0	0
10.	„ Small contributions by devotees, Krishnapur	..	1,000	0	0	84	0	0
Total			20,800	0	0	1,578	1	0

		Endowment amounts			Income per annum		
		Rs.	A.	P.	Rs.	A.	P.
(c)							
1.	Sri Manganiram Sait	?			120	0	0
2.	" Mahalakshmiamma alias Karanamma (at Melukote) ..	200	0	■	10	0	0
3.	" Srimad Abhinava Ranganatha Brahmatantra Parakalaswami (Branch Mutt at Ramanathpur)	1,812	13	■	90	10	■
Total ..		2,012	13	0	220	10	0

E. (a)

1.	Sri Pandita Venkata Krishnamachar (Vedantha Desika Sannidhi, Melukote)	3,000	0	0	150	0	0
2.	" Rajasevasakta, Rao Bahadur M. C. Rangengar, Melukote ..	500	0	0	18	12	0
3.	" B. C. Garudachar Do. ..	700	0	0	26	4	0
Total ..		4,200	0	0	195	0	0

(b) Landed properties :—

1.	Sri Pandita Venkata Krishnama- charyar (Sri Vedanta Desika Sannidhi, Melukote) ..	825	0	0	105	11	0
2.	" Hampapuram Sesamma Do.	2,000	0	0	245	2	0
3.	" Srinivasa Brahmatantra Parakalaswami Do. ..	1,000	0	0	80	7	3
4.	" Srimad Abhinava Ranganatha Brahmatantra Parakalaswami (at Satyagal)	3,332	0	0	378	12	0
Total ..		7,157	0	0	810	11	0

(c) Sri Gorur Kuttaiengar

Do. Melukote 110 0 0 5 8 0

Of these Endowments, A and B correspond to

I. Sri "Vedanta Desika Vihara Sabha",

II. Vidyasala of Sri Mutt.

C. have for their purpose some specific sevas ;

D. are earmarked for maintaining the Branch Mutts and connected institutions.

E. Same as C for specified purposes.

The Abstract of Total Amounts of Endowment under the Different Heads are as Follows

No.	Particulars	In Government Charitable Endowments		
		Rs.	A.	P.
A	Sri Vedānta Desika Vihāra Sabha ..	31,500	0	0
B	Vidyāsākhā	26,500	0	0
C	Sevārthams conducted in the Mutt or through Sri Mutt	2,100	0	0
D	Sākhā Mutts	37,500	0	0
E	Other Miscellaneous purposes ..	4,200	■	0
Grand Total ..		1,01,800	0	0

The Landed Properties			Original Amount			Total		
1,02,907	7	0	1,308	0	0	1,35,715	7	0
4,308	0	0	..			31,300	■	0
6,120	5	11	3,604	8	0	11,824	13	0
20,800	■	■	2,012	13	0	60,312	13	0
7,157	0	0	110	0	0	11,467	0	0
1,41,784	12	11	7,035	5	■	2,50,620	1	11

It will be relevant at this point to mention that the various Endowments which His Holiness has made during nearly a quarter of a century has been rendered possible by the hearty and steadfast co-operation tendered by the various officials of the Government beginning with Rājamantrapravina Śrī A. V. Rāmanāthan, who, in response to the desire expressed by His late Holiness Śrī Vāgīśha Brahmatantra Parakālaswāmi and under the direct command of His Highness, took over the management of the landed properties of the Śrī Mutt on behalf of the Government. According to this arrangement, after making the necessary deductions, the net income from the lands was to be handed over to the Śrī Mutt along with the accounts. In the first instance, the arrangement was to be treated as an experimental and a temporary measure, ■ find out whether the innovation would be conducive to the advantage of the Śrī Mutt. The result showed that His Holiness was thoroughly justified in starting the experiment. His successor, the present Holiness Śrīmad Abhinava Ranganātha Yaśindra, realising the advantageousness of the scheme, was pleased to direct that the arrangement should continue indefinitely.

Yet another arrangement for the sound conduct of the affairs of the Śrī Mutt was made by His Holiness with the approval of His Highness the Mahārāja, immediately after his accession to the Peetham. It may even serve as a model for similarly placed institutions all over the country. It is the constitution of an "Advisory Committee" to help His Holiness by proffering advice in all worldly affairs connected with the administration of the Śrī Mutt. The Committee is also empowered to scrutinise the administration, have the accounts periodically audited by duly qualified auditors and guide and

advise the officials. This has contributed much to the peace of mind and relief from anxieties of His Holiness, who, however, has wisely reserved to himself all matters connected with the moral and spiritual welfare of the institution in his own hands, to enable him to carry out the injunctions of Sri Varadarāja Swāmi of Kauchi to the founder of the Sri Mutt Sri Periya Brahmatantra Swatantra Jeevar, and thus to carry on the work of Sri Rāmānuja and Sri Nigamāntha Mahā Desikar, the Paramāchāryar of Sri Brahmatantra Swatantra. The members of the Committee when it was first constituted were:—

1. Sri Rao Bahadur M. C. Ranga Aiyangar, B.A., B.L., Advocate (*President*).
2. „ Rājakavibhūshana H. Lingarāj Urs, Palace Muzrai Bakshi.
3. „ T. Krishna Iyengar, B.A., B.L., Retired Sub-Judge.
4. „ S. Rangachārlu, Retired Deputy Inspector of Schools.
5. „ C. Rāmānuja Aiyangar, M.A., L.T., Principal, Mahārāja's Sanskrit College (*Secretary*).

The late Gurusevāsakta Srīman Dharmādhikāri Tiruvallur Srīnivāsa Rāghavāchāryar as "Honorary Superintendent" was extremely helpful to His Holiness in trying to realise many of the aspirations of Sri Swāmiji towards enlarging the sphere of the activities of the institution:—

1. By starting the "Vedāntha Desika Vihāra Sabha".

2. By opening of a Vidyāsākhā in the Mutt—

(a) to give such training to the pundit students as will fit them to undertake missionary work of a

character which will help preserve the orthodox faith without coming into conflict with the present advance of modern ideas in the spiritual field;

(b) to start similar institutions in places like Kānchipuram and provide recurring monthly and annual grants to them;

(c) to educate and train the younger scholars to study the śāstras, to recite the Vedas and the Divya-prabandhams, to help as purohīts versed in "Poorva and Apra Prayogams" and thus help the community at large in the performance of sacred rites and to serve as a "Gurukula" under the personal supervision of His Holiness;

(d) to grant some aid to students of High Schools and Colleges—irrespective of caste—in the shape of grants to institutions like the "Anāthālaya", the "Vidyodaya Sabha", "Vedānta Desika Grantha Prachārini Sabha", the "Ubhaya Vedānta Pravarthana Sabha" (Melkote), etc.;

(e) to grant "padies" to students of all castes, to students coming from outside, and to those who are studying in the Sanskrit Colleges and to establish "Śakha mutthas" like those at Bangalore, Māgadi, Kānchipuram, Rāmanāthapuram, Sathyāgālam, Allahabad;

(f) to acquire Sannidhis for worship by agents appointed by the Śrī Mutt at Srirangam, Dhanushkodi, Ālwar, Tirungari, Tirukkurangudi, Fateh Darwaza (Hyderabad), Shahpur (Mahabubnagar District, Hyderabad), etc.;

(g) to help publish reprints of great works like:—

- (i) Śrī Parakāla Yatindra Granthamāla Series (Telugu characters, edited and published by Śrī P. B. Annangar Āchāriyar of Śrī Kanchi),

- (ii) Sri Nityānusandhānam, Tiruvoimuzhi (Mudal Ayiram), Sri Desika Prabandham (Telugu characters, published by the Sri Mutt);

(h) to print voluminous standard works—for all times—written by His Holiness himself, the chief being of which

- (i) Sri Hayasira Upākhyānam,
- (ii) Vyākhyānam Hayasiroratanabbūshanam,
- (iii) Sarvārtha Siddhi Vyākhyānam, Volumes I-III (Mysore Government ; Oriental Library);

(i) to print in the form of “Upanyāsa Māla”

- (i) Summaries of lectures delivered by His Holiness himself at the Sabhas in the Sri Mutt,
- (ii) by the Vidwāns of the Sri Mutt and of the Government Training College,
- (iii) the Sanskrit College and other institutions on the Darśhanas, Āgamas, Sanāthana Dharma, as also on social, religious and dhārmic subjects

at the big meetings presided over by His Holiness;

(f) The vast additions made to the Sri Mutt Library;

(k) individual donations to help construction of buildings for educational institutions like the Sārada Vilāsa Educational Society (Rs. 2,000), Krishnarajpet High School (Rs. 1,000), “Brāhmana Vidyā Sahāya Sangha” of Bangalore (Rs. 1,000), Vedasāstra Poshini Sabha, Mysore (Rs. 1,000) and numerous other conferences, associations, etc., in a smaller degree;

(l) the erection of the Divya Mantap to enshrine the Deities (silver, weighing 25,000 tolas), as also the Koormapitham;

(m) providing several more silver and gold vessels, etc., for the Deities' use in daily worship and on special occasions, the silver cradle being one of them;

(n) consecration of Sri Lakshmi-Hayagrīva image to enable the worshippers to have a correct idea of the original image worshipped by Sri Saraswati, Sri Rāmānuja, Sri Tirukkurukai Pirān Pillān, Sri Nigamāntha Mahā Desikar and Sri Brahmatantra Swatantra Jeeyer;

(o) construction and consecration of the well "Sri Hayagrīva Pushkarani" in the garden (tulasi and flowers) adjoining the Sri Mutt (Rs. 19,000);

(p) the crowning of the tower gate of the Mutt with gold gilt kalasham (Rs. 6,000) and consecrating the same.

3. Another scheme started by His Holiness the present Swāmi clearly demonstrates the correct understanding of the difficulties of the servants in the employ of the Sri Mutt from the economic point of view. It is the starting of the Provident Fund Scheme within a period of three years after his accession to the Peetham. This has enabled him to assure continuity to the tenure of service of the workers amongst whom are a large number of Vidwāns who have passed the Vidwat Examinations of Mysore and the 'Siromani' examinations of Madras. Some of them are granted liberal scholarships—not to speak of other emoluments which they receive at the gatherings, such as the annual Veda Shāstra Vidwat Bahumāna Sabha—incidental to Chātur māsyā Sri Vedānta Desika Vihāra Sabha, etc. The Scholarships are intended to enable them to engage in further advanced studies

pre-eminently in Sri Vishistādwaita Vedānta and enable them to propagate the Śrīvaiṣṇava cult in the country.

It will thus be seen that His Holiness, like everyone of his thirty-two predecessors in the holy peetham, has been giving every moment of his life for Service—which is his motto—to further the objects which the last great Hoysala Emperor Sri Viraballāla III of Mysore was enjoined to achieve—as also his successors on the Mysore Throne, of Course—by Sri Varadarāja Swāmi of Kānci-puram Himself, their subjects and the peoples of the South in general. May Sri Lakṣmī-Hayagrīva Divya Pādukā Sevaka Śrīmad Abhinava Ranganātha Brahma Tantra Parakālaswāmi live long to continue the task allotted to him by God, to the fullest span of his life which may be allotted to him by God, even like Sri Rāmānuja Parakālaswāmi, Sri Vedānta Desika and Sri Bhagavān Rāmānuja!

जय जय नित्यसूक्तिकलामाणिमौक्तिकेभ्यो

जय जय भक्तसंहतिभवाब्धिमहाक्षरणे ।

जय जय वेदमौलिगुरुभाग्यदयाजकृपे

जय जयवाजिपङ्कजपरकाशयतीन्द्रनिधे ॥

2

22-61 Printed at The Bangalore Press, Bangalore City,
by G. Srinivas Rao, Superintendent





सिल-
१२५/२/५

CENTRAL ARCHAEOLOGICAL LIBRARY
NEW DELHI

~~Issue Record~~

Catalogue No. 294.5/Dos

Author— Desikacharya, N

Title— Origin & Growth of
Brahmantra Parakala

Borrower No.	Mutt. Date of Issue	Date of Return

P.T.O.